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MACKENZIE VALLEY PIPELINE INQUIRY

5
Government
Publication

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
 - (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE NORTHWEST TERRITORIES,
- FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Fort Smith, N.W.T.

April 30, 1976.

PROCEEDINGS AT COMMUNITY HEARINGS

Volume 48

347
M835
Community 48

CANADIAN ARCTIC
GAS STUDY LTD.

JUN - 3 1976

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APPEARANCES:

Darryl Carter, Esq., and
Doug Rowe, Esq., for Canadian Arctic Gas
Pipeline Limited;
John Burrell, Esq., and
John Ellwood, Esq., for Foothills Pipe Lines Ltd.

EXHIBITS:

C-271 Submission of Chief G. Chasie
C-272 Submission of Fort Smith Chapter of
C-273 Letter from Bob Stevenson
C-274 Buffalo Report by R.M. Brust

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Fort Smith, N.W.T.,

April 30, 1976.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, I'll call our hearing to order today. You will remember that I was here in October last year and we held a hearing in this hall at that time, and we heard from the Mayor and the members of the Council and from a great many other people, and the representatives of the native ^{people} / asked us to return at this time so they could present their views, and the Chamber of Commerce also asked us to return at this time so that we could hear from the Chamber. So that's why we're here today.

When I was here before I think I introduced the people from the C.B.C. and the media on my left, and the Inquiry staff on my right, who are simply taking down everything that is said on tape so that there will be a record of the views expressed here today. That's what a public Inquiry is all about. The things that are said are said in public and taken down so that I will be able to look at them again, and so that when I send in my report to the government they will have an opportunity of looking at what has been said.

I think I might just tell you that we've been to 28 towns and villages and settlements in the Northwest Territories and the Yukon, that might be affected by the impact of a pipeline and an energy corridor if the pipeline were established and

Chief G. Cheezie

1 an energy corridor established. We've heard from more
2 than 700 witnesses who have presented their views
3 throughout the Mackenzie Valley, delta and the Northern
4 Yukon, and this hearing today in Fort Smith is one of
5 the last hearings we will be holding in communities.

6 After spending one more week
7 here in the Territories we will be going to hold hear-
8 ings in Southern Canada, and then returning to Yellow-
9 knife to complete our work during the summer.

10 So I'm here today to hear
11 what you have to say about the social, economic and
12 environmental impacts of the proposed pipeline and
13 energy corridor, and to listen to what you have to
14 say about it. I understand it's agreed that I should
15 call on Chief Cheezie first, and then Mr. Applewhite
16 for the Chamber of Commerce.

17 So if you'd like to go ahead,
18 chief, we'll hear from you now.

19
20 CHIEF GERRY CHEEZIE, resumed:

21 THE WITNESS: I've got a copy
22 here I can read from if you would like a copy of it.

23 THE COMMISSIONER: No, you just
24 go ahead and I'll get a copy afterwards.

25 THE WITNESS: The story of
26 development of Fort Smith begins with the movement of
27 Dene from Fort FitzGerald, Alberta, and Salt River,
28 N.W.T. The movement of the Dene is the real story of
29 development as seen by the Dene. The Dene have been
30 subject to many hardships due to the massive push for

Chief G. Cheezie

1 the development of non-renewable resources, the search
2 for minerals, fossil fuels, the harnessing of hydro
3 power energy, all for the sake of outside interests.
4 The following story is the type of development that
5 the Dene know is not in the best interests of the Dene
6 and their way of life.

7 Since time immemorial, the
8 Dene have lived off the land, this was the case in
9 Fort FitzGerald, Alberta. The Dene community survived
10 on the skill and knowledge of the hunters, trappers and
11 fishermen, each family was independent and free to pur-
12 sue their chosen lifestyle. The Dene were happy to
13 live as they always had, free from outside influences,
14 which would and has destroyed their way of life. The
15 main form of wage earning was introduced by the Northern
16 Transportation Company Ltd.(or N.T.C.L.)during the
17 summer shipping season. The local men were employed as
18 laborers, loading and unloading freight off barges,
19 soon to be trucked to Bell Rock where the freight would
20 continue its journey down the Mackenzie River. The
21 only other form of employment was provided by the
22 local sawmill, producing lumber and timber for southern
23 markets.

24 In the long term, employment
25 there was none, all the work to be done was seasonal.
26 While this worked in well with the lifestyles of the
27 Dene in Fort FitzGerald, they trapped and hunted for
28 food, furs and for the satisfaction that this type of
29 living brought them. The Hudson Bay Company provided
30 the people with the necessary essential drygoods -- flour,

Chief G. Cheezie

1 tea, suger, am munition, etc. The goods were exchan-
2 ged for money through the sale of furs to the Hudson
3 Bay Company.

4 The only other outside form
5 of influence was that of the Roman Catholic Church in
6 the form of a church and a mission. These people pro-
7 vided the Dene with a means of communication with the
8 Creator, and was tolerated. There was no large supply
9 of alcohol in the community and the social life was
10 good. The families still were very independent on
11 themselves for their survival .

12 But this was shortly to change
13 for the worse, as the forward march of progress was
14 again on the move in high places in the government.
15 The road which linked it to Fort Smith, N.W.T., 16
16 miles away, was improved considerably making travel on
17 it accessible in all types of weather. It thereby
18 opened up the route for all kinds of change that the
19 Dene did not expect or were able to cope with in so
20 short a time. Liquor was easy to obtain, and was
21 readily introduced by unscrupulous people who saw
22 their chance at easy money at the expense of the Dene.
23 As the liquor problem grew, the life in Fort FitzGerald
24 changed, and the whole social life was disrupted by
25 alcohol and alcoholic influences. During this time
26 the children who were of school age were bused into
27 Fort Smith, N.W.T. to attend school each day of the
28 school year, 32 miles each day was extremely hard on the
29 children and was a direct cause of the high dropout
30 ratio. Dene most often travelled to Fort Smith for

Chief G. Cheezie

1 different reasons, causing families to split up and
2 destroy family unity. In the late 1950s the Roman
3 Catholic Church moved away to Fort Smith. The priest
4 returned every Sunday for mass but returned to Fort
5 Smith. The biggest change was yet to come; during
6 1960 and '61 the Department of Indian Affairs offered
7 the Dene of Fort FitzGerald relocation to Fort Smith.
8 The Dene understood the offer for a better future,
9 more work, free housing with modern utilities, elec-
10 tricity, water and sewer, better education for their
11 children, more stores with a variety of goods, closer
12 to the hospital and the government services. The Dene
13 were not fully informed of the other changes that this
14 type of relocation meant to their lifestyle. Also the
15 N.T.C.L. freight barges no longer serviced Fort Fitz-
16 Gerald due to the construction of the Mackenzie
17 Highway to Hay River, changing the river transportation
18 importance of Fort FitzGerald, the N.T.C.L. used
19 trucks to haul freight to Hay River and loaded freight
20 on barges in Hay River for the journey down-river.
21 All these developments caused the Dene untold hard-
22 ships, indirectly by forcing the Dene to relocate to
23 Fort Smith, N.W.T.

24 . By 1965 all the Dene were
25 relocated in Fort Smith, and the change was very
26 visible in the way of life the Dene now lived. They
27 were further away from their traditional hunting,
28 fishing and trapping lands, making it more difficult
29 than ever to get there.

30 The work that was promised

Chief G. Cheezie

1 never materialized, and the Dene became frustrated,
2 the availability of booze was causing the families to
3 split up , causing the Dene to rely on welfare to
4 survive. Because of alcohol, children were neglected,
5 families were separated, and the old way of life was
6 now changed forever by relocation. The situation now
7 20 years later is still not fully understood by the
8 Dene. The Dene are now questioning the powers that
9 be of the right to relocate people, thereby destroying
10 them and their way of life.

11 The only means of ensuring
12 that the generations to follow do not have to exper-
13 ience this type of development is through a just land
14 claims settlement between the Dene and the Government
15 of Canada. Any type of proposed development should
16 firstly be fully explained and studied to understand
17 all the undesirable effects that can cause only more
18 despair and hardship for the Dene.

19 This brief here was presented
20 on behalf of the Fitz-Smith Indian Band to the Inquiry.
21 That's all I've got to the brief.

22 THE COMMISSIONER: Thank you
23 very much. Would you pass that copy over to the
24 secretary of the Inquiry and it will be marked an
25 exhibit.

26 (SUBMISSION BY CHIEF GERRY CHEEZIE MARKED
27 EXHIBIT C-271)

28 THE WITNESS: If the judge
29 doesn't fully understand what I meant by "relocation
30 from Fort FitzGerald to Fort Smith", maybe I could

Chief G. Cheezie

1 explain it a bit more to him.

2 THE COMMISSIONER: Please do.

3 THE WITNESS: Fort Fitz-
4 Gerald was a community that was 16 miles into Alberta,
5 just across the border here, and most of the Dene that
6 live in Fort Smith now used to live in Fort FitzGerald
7 up till about 1960. Then they were relocated here
8 in Fort Smith and they all live here to this day, and
9 there's maybe two or three families that live in Fort
10 FitzGerald now, and the present other half, the major-
11 ity of the Dene live here in Fort Smith.

12 There's no way that a lot of
13 the people here still rely on hunting and trapping
14 due to the things I said in the brief because a lot
15 of them when they lived in Fort FitzGerald, had
16 hunting lands which they traditionally used close by
17 across the river and into the park and into the
18 eastern part of the Territories. When they moved to
19 Smith, it made it a lot more difficult for them to
20 return to this type of living, and by that time a
21 lot of their children had to be -- well, they were
22 persuaded by the ^{Department of} Indian Affairs that they had to get
23 education for their children, so they had really no
24 choice in the matter, I don't think, and so a lot of
25 them moved here just thinking for the best future for
26 their children.

27 But as you know, there is
28 really a high dropout ratio in Indian -- in education
29 going to High School, and it's the case here in Fort
30 Smith too. A lot of the young people that are grown

Chief G. Cheezie

1 up, that I've grown up with haven't finished High
2 School and a lot of them don't have the skills to
3 work with the government or whoever they decided to
4 work with because they don't ever fit the qualifica-
5 tions. So on one hand -- in one way they've really
6 lost out a great deal by relocating over here, and
7 I'd just like to point out that this type of development
8 I don't believe is in the best interests of the people
9 here.

10 If the Mackenzie Pipeline
11 or any other type of development doesn't look fully
12 into all these aspects of development, I think we're
13 all going to lose. The situation here in Fort Smith
14 is just a prime example of the kind of things that
15 the Dene have gone through in experiencing development.
16 They moved away from places they lived before and they
17 tried to relocate here, but as soon as they relocated
18 into town they run into all kinds of different diffi-
19 culties in terms of the town by-laws which control the
20 type of buildings they want to live in because they
21 don't fit the standards. These are all good things like
22 I understand ^{them}, but when you're trying to explain to
23 the people why they're having to live this kind of
24 life it's pretty hard for them to understand when you
25 have to come into town and you have to follow all the
26 by-laws; because in Fort FitzGerald there was never a
27 Mayor, there was never an elected Council. The Dene
28 lived, you know, very independently in each family
29 unit and when they moved here they had to rely mostly
30 on government assistance through welfare and other

Chief G. Cheezie

1 types of government assistance which made them more
2 dependent on the government rather than on themselves.
3 I don't think this kind of development is in the best
4 interests of the Dene, especially after looking at
5 the kind of things that happened here and in FitzGerald.

6 A lot of people, I think,
7 didn't really realize what the difficulties would be
8 encountered by relocating people. The generation
9 that grew up after moving here are fully involved in
10 the kind of things the town is trying to do, I guess;
11 they understand the Mayor and the Council, are supposedly
12 the recognized government body in/ ^{this town} and they're the
13 ones that control and run things.

14 But I think in order that
15 development of this nature ever happens again, people
16 really have to look closely at all the aspects that
17 relocation or any kind of development, whether it be
18 the Mackenzie Valley Pipeline or the Slave River Hydro
19 Dam would bring.

20 I think I'd just rather
21 close with one final point, is that a development of
22 this nature if it's going to be taking place in the
23 Territories, especially in the communities in the
24 north -- in the Mackenzie Valley where the pipeline is
25 going to be, if this type of development from the
26 example here, if that kind of development can cause that
27 kind of hardship in communities down the Mackenzie
28 Valley, I don't think this kind of development should
29 go ahead. Thank you.

30 THE COMMISSIONER: Thank you,

Chief G. Cheezie
W. Applewhite

chief.

(WITNESS ASIDE)

THE COMMISSIONER: Mr. Applewhite, why don't you come over here and offer us your remarks?

WILLIAM APPLEWHITE, sworn:

THE WITNESS: I'll introduce myself. I'm Bill Applewhite and I'm the president of the Fort Smith Chamber of Commerce at this time, and our brief is very short.

I would like to say first, welcome again to our town .

When our committee met on three or four occasions, we had a number of people involved in preparing something for the Inquiry, and as time went on we seemed to have more and more to talk about, and some of it seemed less and less important. So time has taken its toll in some way. However, we have sit down as concisely as possible the things we want to say. Also, at a later date I understand the Northwest Territories Chamber of Commerce is making a very detailed presentation to the Inquiry and it, in a way, says what we would would like to say, and so much of it might be a repeat if we were to attempt to enlarge any more on that.

However, I would say this, that what they have to say, I think, shows what investment private enterprise or the outside influence, what they have done in the north. What they have and what they

have brought to the north, and I'm not saying either
it's good or it's bad.

The present situation, that is what we find today and what looks like for the summer, is an example of the kind of development we are living with in the north. Here again I'm not criticizing it one way or the other. I have my own personal views, of course.

Proposals for consideration before, during and after pipeline construction. At the present time some residents of the Northwest Territories are negotiating with the government as to the ownership of certain lands. If such residents have justifiable claims, let them be settled in fair fashion. The development of the north should not be held up because of these claims. nor should the building of a

W. Applewhite

1 pipeline go ahead under the guise of development
2 unless it truly is.

3 Fort Smith, because of its
4 distance from the Mackenzie Valley and the proposed
5 pipeline route, is not likely to be caught up in
6 all the action. However, it could make a substantial
7 contribution in those areas that may be neglected but
8 necessary to the ongoing of life while the pipeline
9 taxes our total resources. Here in Fort Smith we
10 have to offer:

11 A stable local government

12 A developed townsite with expandable utilities
13 and a stable building soil.

14 Hydro-electric power development on the outskirts
15 We have training facilities, A.V.T.C.

16 Two alternate transportation routes, Slave River
17 and an all-weather road to Fort McMurray yet to be
18 constructed.

19 Barge facilities at Fort FitzGerald, Alberta and
20 Bell Rock, Northwest Territories.

21 Capable of servicing Fort Resolution, Rae, Edzo,
22 Yellowknife, and points beyond.

23 Development in Fort Smith.

24 The Mackenzie Highway and railway link to Hay River
25 will be used by heavy traffic possibly sufficient to
26 do extensive damage to roadbeds. An alternate route
27 by road and river would ensure the City of Yellowknife,
28 Rae, Edzo, Snowdrift, Fort Resolution and Fort Smith
29 a vital link for supplies. Without some through
30 service, Fort Smith could be without an adequate supply

W. Applewhite

1 line if it depends on existing highway route. The
2 establishment of enlarged training facilities at
3 A.V.T.C. could be the core base for a District
4 Community College. Students could be trained in Fort
5 Smith and where feasible, a training team could go
6 out from the core resource centre in Fort Smith to
7 teach in any accessible location on any subject.

8 While Fort Smith per se does
9 not expect to be close enough to see the sparks from
10 the welder torches, it can make a contribution by
11 providing a training ground for every possible job of
12 work you can think of. It is expected that the
13 Northwest Territories local businesses, small and large,
14 will have a great need for reliable help to provide
15 the services required for a pipeline construction job.

16 Development of hydro-electric
17 on the Slave River would ensure Yellowknife, Pine
18 Point, Hay River, Fort Smith, Fort Chipewyan and
19 Fort McMurray an adequate power supply, as commerce
20 generated by a gas-oil pipeline creates a demand for
21 inexpensive power. While we in Fort Smith are con-
22 cerned with our immediate area, we also recognize the
23 needs of other communities who will be more directly
24 affected by pipeline development, and as such we
25 support in principle the following:

- 26 (1) Involvement of northern residents in planning,
27 route selection, financing, and construction of the
28 pipeline.
29 (2) Protection of the environment with minimum distur-
30 bance to wildlife and to those persons who live off the

W. Applewhite

land.

(3) Compensation to persons and communities adversely affected directly by pipeline construction.

(4) Employment of northerners during all phases of pipeline development.

(5) **That** the Northwest Territories could become economically self-sufficient over a period of the next few years if a proper climate for a financial and a petroleum resource development is created.

This would enhance our chance of getting out from under the present welfare system (state).

(6) Establish a business liaison office within the pipeline company to maintain contact with every northern resident business so that all businesses have an opportunity to provide goods and services with or without bidding.

(7) That contacts be broken down so that contractors could manage the portion that his physical and financial abilities will allow. Example: Road-building, building construction.

As a final word, we hope to see a steady, strictly managed growth leading up to the construction of gas-oil pipeline. We are not in favor of the boom and bust method. We believe that it behooves every resident to play his part, supported by the Federal and Territorial Governments, who can provide the legislation for the orderly conduct and control of this major catalyst of development.

Let us be responsible citizens now, but let us also be accountable to future generations.

W. Applewhite
G. Kurszewski

1 Thank you, sir.

2 THE COMMISSIONER: Thank you
3 very much, Mr. Applewhite. Perhaps you'd leave a copy
4 with us so that it can become a part of the record
5 of the Inquiry.

6 (SUBMISSION OF FORT SMITH CHAMBER OF COMMERCE
7 MARKED EXHIBIT C-272)

8 (WITNESS ASIDE)

9
10 GEORGE KURSZEWSKI, resumed:

11 THE WITNESS: My name is George
12 Kurszewski. I'm the president of the Fitz-Smith Metis
13 Community, which is made up of approximately 1,200
14 people in this community, and which includes the
15 families in Fort FitzGerald.

16 The position of the Fitz-Smith
17 Metis Council is the same as other ^{native} communities
18 have taken up and down the Mackenzie River. We have
19 taken the stand that there must be no development
20 projects that are allowed to go ahead before land
21 claims settlement is reached. We believe that land
22 claims settlement is of prime importance to all resi-
23 dents of the Territories, because it will answer a lot
24 of questions that are unanswered at this present time
25 and will show clear direction as to how developmental
26 projects can go ahead, who will have the say as to
27 what happens to the communities in the Mackenzie Valley,
28 who will have the say as to what happens in our whole
29 land claim area, and basically who will have the say
30 about deciding our future.

G. Kurszewski

1 Before any pipeline is
2 allowed to go ahead and before any type of development
3 like the different projects that are proposed around
4 Fort Smith; I know the Mayor and his Council have
5 supported the idea of a road to Fort McMurray, an
6 all-weather road, and a dam on the Slave River, and
7 different developmental projects like that.

8 First of all, we believe that
9 projects such as this -- and I'm relating the road to
10 McMurray and the dam on the Slave River to the Macken-
11 zie Valley Pipeline -- projects such as this cannot
12 be allowed to go ahead because of the wishes of a few
13 people. Before anything like this happens, the whole
14 community has to be involved in it, and if anything
15 happens within a community we believe that it should
16 be the community that decides it, the whole community,
17 not a few business men, not a few people that have been
18 elected for two-year terms and are only answerable at
19 the polling stations, but the whole community, native
20 people involved should be involved in deciding the
21 future of a community.

22 In Fort Smith here there's
23 been all kinds of things happening and there's all
24 kinds of things proposed and the native people have
25 never been involved in ^{any of} these things. We've tried to
26 take part in certain things. We've made briefs and
27 presentations and talked about how we feel about
28 proposed developmental projects, and we've said time
29 and time again that we have to reach a land settlement
30 agreement first before any of these things happen,

G. Kurszewski

1 before anything goes any further because we have
2 certain rights that aren't being respected right now.
3 There's no question in our minds that we have abori-
4 ginal title to this land and there's no question in
5 our minds that we are the people who should decide
6 our own future.

7 There seems to be some question
8 in the Federal Government's mind and this is why there
9 has to be a land settlement agreement reached, this
10 is why there has to be negotiations between both
11 parties to reach an agreement as to, well, all the
12 different aspects of life in the Northwest Territories.

13 Projects such as the road to
14 Fort McMurray and the dam on the Slave River, if not
15 handled in the right way could destroy all the type
16 of things that people here believe in, especially if
17 they are allowed to go ahead without the consultation or
18 involvement of the native community, and which in this
19 case here in Fort Smith makes up the majority at this
20 time. All these different type of things that are
21 labelled as development are, in my mind, I have
22 trouble with the term "development" because, well it
23 seems to be in the Territories now that developmental
24 -- the word "development" is, I think, sometimes used
25 as a swear word now. The term "development" has taken
26 on a new context. I'm not sure whether it's so new,
27 but the meaning of "development" has become more
28 and more apparent to northerners that development is
29 never in the interests of people in the north.

30 In Fort Smith here, like Chief

G. Kurszewski

1 Gerry Cheezie outlined, the development that people
2 have experienced, at least the major development that
3 people have experienced has been the relocation from
4 Fort FitzGerald to Fort Smith, and it hasn't improved
5 anything. It hasn't improved the lifestyle of people.
6 What it has done is it has destroyed the lifestyle that
7 people had in the past, the independency that
8 people had has been taken away and dependency created
9 to different levels of government and different govern-
10 ment departments, and all these type of things that
11 are labelled as "development" have taken on a context
12 of being not in the interest of native people, the
13 aboriginal people of the north, but have always been
14 in the interests of a few people from elsewhere who
15 in most cases will never live their life in the north
16 and just has a negative effect to the people in the
17 north.

18 In Fort Smith here the
19 development that has happened such as the relocation
20 to Fort Smith has proved to be a bad thing for native
21 people in this community, and the way in which these
22 type of things happen also has to be changed. Up until
23 now and even right now the way things are decided is
24 through the Town Council, which made up of one Mayor
25 and eight councillors and even in this fashion people
26 have a hard time to relate to the type of institution
27 like the Town Council which goes ahead and does things
28 without consulting the people in the community, without
29 talking to the people that it's going to affect. It's
30 usually done in the interests of the business men or a

G. Kurszewski

1 very few people.

2 This type of thing -- we can't
3 allow this to go on any further. Before anything of
4 this nature happens again the native people have to be
5 recognized as people who have a right to decide things
6 for themselves, and have a say in their own community.
7 At one time Fort Smith was a real community type of
8 community. People related to one another and when
9 things happened there was a community feeling about
10 it. This was the same in Fort FitzGerald before the
11 relocation, but nowadays people have been disillusioned
12 by the type of things that have happened here, by the
13 relocation of Fort Smith from FitzGerald, and all these
14 type of things have broken community spirit and have
15 changed things so much that people just don't want to
16 even try any more, have been frustrated so much by
17 trying to take part in these things and try to be
18 involved in deciding things about the community and
19 have been frustrated every effort.

20 When the Northern Roads
21 Fact-Finding Tour came around last September in Fort
22 Smith, the Fort Smith Town Council presented a paper
23 that stated that the people of Fort Smith were all in
24 favor of building a road to Fort McMurray, and the
25 people of Fort Smith were in favor of building a dam
26 on the Slave River; and because the Town Council is
27 recognized as the legitimate governing body, these
28 type of things are taken into that context. The
29 Northern Roads Fact-Finding Tour, when it hears things
30 like that coming from Town Council, it believes that

G. Kurszewski

this
/is what the residents of Fort Smith want. But we
believe different. These type of things that are
proposed and so on aren't done by the residents of the
community, and this isn't the way that things should
be allowed to go ahead any more. We have -- now is
the time that we have to look at the way things are
set up and try to do something about changing things
so that people are once again in control of their
own lives instead of being dependent on someone else
or not even bother to --

I guess what I'm saying here is
basically the type of things that people are trying
to strive for in a land claims settlement and this is
why the stand of no development before a land claim
settlement has been taken, because we have to rely on
a land claim settlement in order to get in a position
where we are the people who decide our own future. We
have to rely on a land claims settlement to take part
in deciding our own future, and this is the only
avenue we've had open to us, so this is the reason
why we're involved in a land settlement issue right
now. If things were -- if native people in the
Territories had been consulted from the beginning and
had been involved in the future of the Territories
from the beginning, this situation that exists today
with the land claims settlement issue up in the air
right now wouldn't exist at all. If people from the
beginning had been involved in deciding their own
future, were involved in deciding the future of their
community and their homelands, this situation wouldn't

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1 exist and there wouldn't be any claim for recognition
2 of the ownership that native people have to this land.
3 There wouldn't be any claim to recognize the people
4 as people who should decide their own future, and not
5 have it handed down ^{from} anywhere else.

6 That's the reason why this
7 land claim settlement to us is most important, is be-
8 cause it's the only avenue that we have left for us
9 in which we can regain control over our own lives.
10 Well, it explains itself why it is the most important
11 issue, and I think that white people in the Northwest
12 Territories ^{can} play a part in this, too. People from
13 Southern Canada have moved up to the Territories and
14 have been accepted, in a lot of cases people have come
15 up here to make this ^{place} /their home, some people ^{have} /come here
16 just to make money and leave again; but I think espec-
17 ially the people from Southern Canada who have decided
18 to make the Northwest Territories their home can play
19 a part in the whole situation in the Territories today
20 by supporting the northern people, the Dene of the
21 Territories in achieving justice ~~that~~ they should have,
22 that they presently don't have.

23 What native people are asking
24 for in the Territories today is nothing different from
25 what people in Southern Canada have. People in Southern
26 Canada have the right to decide their own future. They
27 elect their own governments. They choose the type of
28 government they want. They choose the way in which
29 they can go about doing things. It's their choice, if
30 they want to make it. Up here we don't have that choice;

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1 we can't choose the type of government we want to have
2 in our own community. That has been handed down through
3 the Municipal Ordinance and things like that that have
4 been drafted up by government bureaucrats. The
5 Municipal Ordinance was never drafted up by the native
6 people. The Town of Fort Smith, the structure that
7 was set up was not developed by the people in Fort
8 Smith, and the structures that are set up and recogni-
9 zed as governing bodies in other communities --
10 Settlement Councils, Hamlet Councils and so on -- were
11 not developed by the people in the communities. These
12 type of things have all been imposed from the outside
13 and have never had the involvement of the people of
14 the north in setting up these type of institutions that
15 are labelled as the legitimate governing body.

16 So what we're saying today is
17 "Hold on a minute, we don't want to go any further
18 with this type of thing. Our right to decide our own
19 future through our own political institutions has to be
20 respected."

21 The Dene way of deciding things
22 for themselves is different than the way the Municipal
23 Ordinance has been set up. People don't believe that
24 eight or nine people should decide the future of their
25 community. People believe that the whole community
26 should be involved in this process.

27 Under the Municipal Ordinance
28 and under the present structures this can't happen.
29 The Town Council is not tied to answering to the people.
30 At the last Town Council election there was a lot of

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1 discussion at the public meetings before the elections
2 and one of the strongest things, I think, that came
3 out of it that was raised by the native people was
4 if a governing body is going to be representing
5 people, then people should be consulted by that
6 governing body to make sure the direction that this
7 governing body is taking is the right one. At the
8 time of the public meetings before Town Council
9 elections all the people were running for positions
10 more or less agreed that more public meetings should
11 be held than one a year. People should be consulted
12 more, and involved in deciding the future of the
13 community, and when things are decided it should be a
14 community decision. This was basically agreed on. All
15 the people who ran for these positions agreed on that.

16 But this type of thing hasn't
17 happened and I don't think will ever be able to happen
18 unless the people in the community develop their own
19 structure designed to meet their own needs instead of
20 being designed to meet the needs of a government
21 agency or a government department of some kind.

22 Before anything else happens
23 in the Territories, I think that a very basic
24 governing structure has to be looked at, and looked at
25 carefully because up until now -- and it's been our
26 experience that these governing structures that are
27 set up do not represent the interests of the native
28 people of the north and just don't represent the inter-
29 ests of northern people. So before anything goes ahead,
30 these things have to be looked at and structures have

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1 to be set up that are designed by northern people
2 for the benefit of the people who live here and not
3 for the benefit of a government department or for the
4 benefit of people from Southern Canada who might be
5 moving up here in the future. These type of things
6 that are set up are important. The governing structures
7 that are set up in a community are a real important
8 part of the community. The future of the community
9 lies in the hands of the governing structure, and in
10 Fort Smith here the way the governing structure has
11 been set up I don't think is right. People in the
12 community here did not develop this type of governing
13 structure, so before things are allowed to go ahead
14 in Fort Smith and around the area, before any develop-
15 mental projects go ahead the people who have -- the
16 native people who have a right to decide their future
17 in the way that they want have to be recognized and
18 the rights that people have up here/^{have to} be recognized,
19 not only by the Federal Government but by the people
20 who come to live up here. There is no question in our
21 minds at all that we have aboriginal rights, that this
22 is ~~is~~ our homeland. There's no question in our minds at
23 all that we should decide our own future, and there
24 shouldn't be any question in the white people's minds
25 who have moved up here that we do have these rights.

26 I think that people from
27 Southern Canada who have moved up here should be
28 supporting the Dene in ^{their} fight for justice, self-
29 determination, equality. What the native people here
30 are fighting for is, if anyone looked at it, I don't

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think
/there is any people would disagree with the type of
things that we're going for. I know of multi-national
corporations who disagree with it, and some big
government bodies that disagree with it, but they don't
disagree with it because it's not in the interests of
the people here. They disagree with it because it's
not in their interests. What we're after is our own
interest. We want our views and our way of doing
things to be respected. Up until now this hasn't
happened, especially Fort Smith here is a real good
example. Native people have not been involved in
deciding things that go on here. This has to change,
otherwise it will just lead to some real undesirable
situations.

I can't see anything good
happening in the north if the rights of native people
to decide their own future aren't recognized. More and
more it's becoming apparent that the rights that native
people have and believe that the government respected,
it's becoming more and more apparent that the govern-
ments don't respect these rights that native people
have, and well, we've been forced into making a land
claim because of this fact.

A lot of native people here don't
understand the way things are carried on, the way
things are decided and so on. People out in the bush
hunting or trapping, and game wardens come along and
let them know that you can't do certain things; all these
type of things, these laws that have been made.
People haven't been involved in making those laws.

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1 All these laws have been drafted up by people from
2 the south, people in Winnipeg, people in Ottawa, people
3 in Yellowknife, and these laws are hard to understand.
4 How could people who don't understand, how could these
5 things be law to us if we weren't involved in setting
6 them up, especially here in our own homeland? Why are
7 our rights to hunt, why are they being eroded? Why are
8 they being taken away? Our rights to trap and fish,
9 why are those rights being eroded? Who has the right
10 to take away those rights? This is what the average
11 native person on the street asks. How come we're
12 running into problems with game wardens? Why are we
13 running into problems with park wardens? Why are we
14 going to Court over hunting? We have a right to hunt
15 in our own homeland. How come we're fined if we hunt
16 without a licence or so on? Why do we have to go and
17 get a licence to hunt or fish or trap when we have been
18 doing this all along, and when our parents have done it
19 all along?

20 These are really simple
21 questions that people are asking that haven't been
22 answered, and it seems like the only way we can get
23 them answered is through a land claims settlement.
24 I think that white people in the Northwest Territories
25 should be supporting our land claims settlement and
26 trying to ensure that the native people are treated
27 fairly and dealt with justly. We have certain rights
28 that aren't being respected and I think white people in
29 the Northwest Territories should be supporting the
30 native people in their efforts to get what's rightfully

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1 theirs.

2 I don't know if there's too
3 much more I can add. All I've been trying to do is
4 emphasize that before any type of things happen,
5 before this Mackenzie Valley Pipeline is allowed to
6 go ahead or before the question of, should it be
7 allowed to go ahead even comes up, there are certain
8 other questions that haven't been answered that have
9 existed/^{up here}ever since the coming of Hudson's Bay Company
10 and R.C.M.P. and all the rest of the things that
11 have been introduced in the Territories. There's
12 questions that have been unanswered ever since people
13 started moving up here from the south, and these ques-
14 tions have to be answered first before a consortium
15 asks for the right to build a pipeline or any other
16 company or government institution wants to go ahead
17 with anything. There are real simple basic questions
18 that have to be answered first and these ~~ques~~ questions have
19 existed up here and are becoming more and more apparent
20 and more and more important every day.

21 Finally, well in the past
22 few years it's become so important that we had to make
23 certain stands, we've come out with the Dene Declaration
24 statement of rights, we've been called all kinds of
25 names and different things by the Minister of Indian
26 Affairs, Judd Buchanan, and we've been forced into
27 all kinds of situations because of these unanswered
28 questions. So before a pipeline is built, before a
29 dam is built on the Slave River, before a road is
30 built between Fort Smith and McMurray, before any other

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1 type of so-called development happens in the Terri-
2 tories, these basic questions have to be answered.
3 We have to -- the native people who are saying, "Why
4 are our hunting, fishing and trapping rights being
5 eroded? Who gave the government the right to take
6 away/^{our} licences and so on?" All these questions have
7 to be answered first.

8 Native people are saying
9 that we have a right to decide our own future and
10 through our own political institutions. Well, this is
11 something that people believe as their right, and the
12 way that things are decided now don't seem to be right
13 in the eyes of native people. So before any of these
14 type of things like the Mackenzie Valley Pipeline
15 and these other developmental projects are allowed to
16 go ahead, all these unanswered questions have to be
17 answered. Otherwise it can only lead to undesirable
18 type of situations.

19 There's no way that a community
20 can develop and grow in a way that it wants to while
21 all these questions are unanswered. The only way that
22 a community can develop and grow is if it's done by the
23 whole community, not by a handful of people or done
24 by business men, or done by anybody. The whole community
25 has to be involved in the development and growth of a
26 community and this is what is trying to be achieved in
27 the land claims settlement. What we're trying to
28 achieve is a situation where, when a community develops
29 or grows, it's done with the approval of the community,
30 not by the approval of somebody that hasn't even been

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1 to the Northwest Territories, or by someone else from
2 I don't know where.

3 But before any of these things
4 are allowed to ahead we have to reach an understanding
5 between ourselves and the Federal Government as to where
6 we stand, and where everybody stands. So I think it's
7 important that everybody in the Northwest Territories,
8 everyone who lives up here gets behind the movement
9 that native people are in right now. It's important
10 that everybody gets behind native people to ensure
11 that justice is done in the Northwest Territories,
12 instead of the way things have been happening up until
13 now. Thank you.

14 THE COMMISSIONER: Thank you,
15 Mr. Kurszewski.

16 (WITNESS ASIDE)

17
18 FRANCOIS PAULETTE, resumed:

19 THE WITNESS: I'd just like
20 to suggest, Mr. Berger, that the people from the
21 pipeline or Gas Arctic can explain their positions.

22 THE COMMISSIONER: Sure.
23 We have Mr. Carter from Gas Arctic and Mr. Ellwood and
24 Mr. Burrell as well from Foothills, so maybe you'd like
25 to step over here, Mr. Carter, and --

26 MR. CARTER: Mr. Rowe is
27 supposed to be here shortly.

28 THE COMMISSIONER: I see. Mr.
29 Rowe, take a seat with Mr. Burrell. This is Mr. Burrell
30 on my left in brown and he's with Foothills Pipe Lines;

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1 and Mr. Rowe in blue is with Arctic Gas. So Mr.
2 Burrell, if you'd like to start off and just say
3 something about the Foothills Pipe Lines project?

4 THE WITNESS: Maybe you could
5 of your focus
6 just put more on what the impact would have on Smith
7 -- not the kinds of impact, but what opportunities are
8 for Smith.

9 MR. BURRELL: Fine. Perhaps
10 I could give just a brief overview of the project and
11 then I can deal with the point you made.

12 Well, very briefly, Foothills
13 Pipe Lines is a northern pipeline which runs essentially
14 from Richards Island to the Alberta border. It's a
15 total distance of about 817 miles. The pipeline is
16 42 inches in diameter and at the Alberta border it
17 will connect with extended facilities of the existing
18 pipeline systems which will then transport the gas to markets
19 in the south. The Foothills system does not include
20 a pipeline to connect Prudhoe Bay gas reserves. This
21 means that there will be no need for a pipeline across
22 the North Slope or across the Mackenzie Delta.

23 Our system also includes a
24 distribution of natural gas to 11 communities in the
25 Northwest Territories, and the users of natural gas
26 will have reduced heating bills as a result of that.

27 Ours is a smaller, more
28 manageable project with a capital cost in Canada of
29 about one-half of the alternative proposal.

30 All our operating facilities
will be located in the Northwest Territories, and we are

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1 sponsored by two of the largest operating natural
2 gas companies in Canada, Alberta Gas Trunk Line and
3 Westcoast Transmission. These two companies transport
4 over 90% of the gas which is transported in Canada and
5 have been doing so for about 20 years. So we have
6 the advantage of drawing upon this experience in the
7 design, construction and operation of a pipeline.

8 The Foothills project will
9 be Canadian owned and the cost of delivering gas to
10 the markets is shown in the filings of the two companies,
11 shows that we are as competitive at moving gas as the
12 alternate proposal.

13 Our construction camps will
14 be located well away from the communities, which has
15 been a concern expressed at a number of the community
16 hearings. The closest camp to any community will be
17 about six miles, and the majority of them are well
18 over that.

19 I think probably the area
20 that -- where Fort Smith could get involved with the
21 pipeline development (and I think we have to realize
22 that Fort Smith is located well away from where the
23 pipeline will be installed, and as a result of that,
24 its involvement or perhaps the opportunities for
25 Fort Smith will not be as great as those in the area
26 in which the pipeline passes through), but certainly
27 there will be opportunities for wage employment on the
28 pipeline and Foothills is one of the sponsoring
29 companies of Nortran, which is an industry training
30 program which provides training to northern people to

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1 give them the opportunity to get the experience which
2 will enable them to take meaningful jobs during the
3 operation phase of the pipeline. There will be, just on
4 our pipeline alone, just over 250 jobs, and of course
5 there will be other jobs available with associated
6 facilities at the gas plants and development of the
7 gas fields.

8 We realize that all northerners
9 will not want to work on the pipeline, and many of them
10 will want to be in business for themselves. But what
11 is necessary for the people to take advantage of these
12 opportunities is that they must become aware of what
13 these opportunities are and what is necessary for them
14 to get involved and how they can get involved. And in
15 order to facilitate that we have sponsored what we
16 call the Mackenzie Pipeline Business Opportunities
17 Board and that's chaired by Mr. Dick Hill in Inuvik,
18 and it has on it about four other northern business men
19 who we expect to get from them guidance as to how to
20 structure our project so that the northern business
21 men can benefit the most from the opportunities that
22 this pipeline can create.

23 Another major issue of concern
24 is environmental matters, and the minimizing of environ-
25 mental disturbance is of^{as} much concern to the pipeline
26 company as it is to local people, and to operate a
27 pipeline consistently it must be properly installed.
28 This means that following good environmental procedures
29 is a must. For example, the pipeline company cannot
30 afford to have a slope failure where the pipeline will

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1 be out of service. Foothills intends to maintain
2 well-qualified environmental inspection teams during
3 both the construction and operation phase to ensure
4 that proper environmental procedure is adhered to.

5 I think that I was asked to
6 comment on what would be available for the people of
7 Fort Smith. I think the two areas that I touched on
8 are probably the most significant, and that's the
9 job opportunities and the business opportunities.

10 THE COMMISSIONER: Mr. Rowe?

11 MR. ROWE: Well, perhaps rather
12 than repeating much of what John has said, I'll highlight
13 the differences between the Arctic Gas' project and
14 Foothills, though many of the design concepts and so
15 on are similar.

16 The Arctic Gas project is
17 conceived as a project that would transport both
18 Alaskan and Canadian gas to markets. The Alaskan gas
19 would be picked up at Prudhoe Bay in Alaska, piped
20 across the North Slope of Alaska and the Yukon to the
21 Mackenzie Delta, where it would join up with Canadian
22 gas supplies originating in the Mackenzie Delta, at
23 least at the moment, and the two gas supplies would
24 then be transmitted down the east side of the Mackenzie
25 River to the -- through Alberta to the border of the
26 United States to go to American markets, the Prudhoe
27 Bay gas go to American markets; the Canadian gas to go
28 to Canadian markets.

29 The Arctic Gas project has
30 proposed a 48-inch diameter pipeline operating at

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1 pressures of 1,600 pounds roughly, with a compressor
2 station about every 50 miles to pump the gas, recom-
3 press it. It would be a chilled, buried line, that
4 means it would be totally underground, except at
5 compressor stations and perhaps the odd river crossing.
6 The gas would be refrigerated to below freezing in
7 the areas where there is continuous and detrimental
8 permafrost conditions; in the south it would just be
9 cooled.

10 The operating staff, as
11 proposed by Canadian Arctic Gas; the northern sections
12 would be based in Inuvik, Norman Wells, and Fort Simpson,
13 at the full-powered conditions, that is when all the
14 compressor stations have been built and are operating,
15 there would be around 200 men required to operate this
16 system.

17 As far as the employment or
18 the impact -- I think the question was on the Fort
19 Smith area, as John mentioned ^{both} pipeline systems are
20 a considerable distance away from Fort Smith, and so
21 there would be probably very little direct impact upon
22 the community or the area surrounding it. The job as
23 John has already mentioned would be a big factor, as
24 well as the probable use of the school -- the A.V.T.C.
25 facilities in Fort Smith.

26 As you're aware, both Arctic
27 Gas and Foothills, plus the producers, are sponsoring
28 a program called Nortran for the training of northerners.
29 They use this facility extensively at the moment, also
30 the facility has a capacity for construction-related

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1 trades -- welders, heavy equipment operators, mechanics
2 and so on -- which I would assume would be expanded
3 or at least it would be fully utilized, should the
4 development occur.

5 I think that probably
6 highlights the differences in the two systems.

7 THE WITNESS: There's a question
8 I have for both of you. First of all Foothills, would
9 you insist that you be granted the right to build
10 the Foothills Pipe Lines before^a land claims settlement
11 is reached?

12 MR. BURRELL: Well, we've
13 certainly taken a pretty strong position on that, and
14 we fully support the position of the northern people
15 that there is^{to} a just and equitable settlement of
16 land claims before the pipeline goes forward. We ,
17 I think, also say on top of that, though, that one
18 has to recognize that there is a need for this gas
19 in Southern Canada and that the impact of that has
20 to be weighed on the decision, but we certainly believe
21 that with the development in the regulatory process that
22 there is sufficient time available for a proper land
23 claims settlement, and we certainly support as I said
24 before, a just and equitable settlement.

25 THE WITNESS: Thank you; and
26 the question to Arctic Gas, would you insist that
27 you go ahead and get the right to build your Arctic
28 Gas Pipeline through the Mackenzie Valley before a
29 land claims settlement is reached?

30 MR. ROWE: It has been the

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1 stated policy of Arctic Gas that the development of
2 the pipeline would not prejudice the land claims either
3 way, and that Arctic Gas' position was that they felt
4 the pipeline could be built whether the land claims
5 had been settled or not, and that once the ownership
6 of the land was decided, then the pipeline company
7 would deal with whoever it was that controlled the
8 land.

9 THE WITNESS: In other words,
10 you're saying that if the land claim settlement isn't
11 reached, you'd still go ahead with constructing a
12 pipeline, eh?

13 MR. ROWE: If the government
14 were to so issue a permit, that is the position of
15 Arctic Gas at this time.

16 THE COMMISSIONER: Any ques-
17 tions?

18 THE WITNESS: You just indicated
19 that your program with A.V.T.C. that you're both com-
20 bined under the name Nortran, and your established office
21 is in Calgary. Are you both people working together?
22 I mean the both --

23 MR. ROWE: No, not really.
24 In Nortran the Nortran program is sponsored by a
25 combined industry group which Arctic Gas, the company
26 that I represent, and Foothills, the company that
27 John represents, as well as some of the producer
28 companies -- Shell, Gulf, Imperial, and some of the
29 other pipeline companies, TransCanada Pipelines and
30 so on -- are all involved in this Nortran together.

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1 It's a joint effort, but that is one of the few places
2 that we agree, I think.

3 MR. BURRELL: Certainly we're
4 competitive applications, there's no doubt about
5 that. But certainly in the area of hiring and train-
6 ing of northern people to take advantage of the oppor-
7 tunity, which we believe the pipeline will offer, we
8 have a combined effort here and it's, I must admit
9 it's worked out extremely well and I think if you were
10 in Yellowknife in the last two weeks ago, I guess,
11 there was a Nortran panel on and they represented or
12 spoke for both Arctic Gas and Foothills.

13 THE WITNESS: I also -- you
14 people must have spent a lot of money on, just going
15 through this whole --

16 MR. BURRELL: It's a very
17 costly procedure, yes.

18 THE WITNESS: Would you sort
19 of indicate how much money you've already spent?

20 MR. ROWE: My guess is that
21 at the end of this year Arctic Gas will be something
22 around \$130 million or something. That's a rough guess
23 but it's close enough.

24 MR. BURRELL: Well, first of
25 all our sponsor company, one of our sponsor companies
26 Alberta Gas Trunk Line, has been in the business of
27 looking at northern pipelines for five or six years
28 now and spent considerable funds when they were part
29 of what they called the Gas Arctic Systems, and then
30 I think in 1973 there was a merger of our Gas Arctic

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1 systems and Northwest project to form Gas Arctic,
 2 and Alberta Gas Trunk Line was in that and shared in
 3 the cost that Doug was talking about. For reasons, we
 4 split from the Gas Arctic consortium and formed our own
 5 project about a year and a half ago now, so we have
 6 spent or our sponsor companies have spent money and
 7 a portion of the money, their fair share of what
 8 Arctic Gas has expended, plus what they spent prior to
 9 that and as what they have with Foothills. I don't have
 10 a number on that, but it is a considerable sum.

11 THE WITNESS: What alternatives
 12 would you have if either one of you lost the competition
 13 and one was discarded. What are the alternatives that
 14 you are looking for, because you'd be losing a lot of
 15 money.

16 MR. BURRELL: Well, that's
 17 certainly the business and that's the risk you get
 18 into when you decide to make an application for a
 19 project like this or any other project; but you have
 20 to weigh those advantages and disadvantages. In our
 21 case, we have a Foothills system and if we were not
 22 fortunate to get a permit, then Foothills would no
 23 longer exist as a company.

24 THE WITNESS: Mr. Berger, I
 25 understand if the gas pipeline is built there will
 26 be a possible oil pipeline, that will follow.

27 THE COMMISSIONER: Well, the
 28 Government of Canada, when they laid down their policy
 29 on northern pipelines, said that they were going to
 30 look at northern pipelines on this basis. If they

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1 allowed one pipeline then they would go on the assump-
2 tion that there would be another pipeline alongside
3 the first one. So what they've said is these two
4 companies want to build a gas pipeline. So they say
5 in planning for the gas pipeline we will assume that
6 an oil pipeline will be built along the Mackenzie
7 Valley in the same pipeline corridor, the same energy
8 corridor, and Imperial, Gulf and Shell ^{have} already announced
9 they want to build an oil pipeline from the delta ^{south} along
10 the Mackenzie Valley and as far as the pipeline corridor
11 across the Northern Yukon is concerned, the pipeline
12 guidelines say we are to proceed on the same assumption
13 there, that is that with a gas pipeline, an oil
14 pipeline will follow.

15 So these two companies are
16 interested in building a gas pipeline. They're not
17 coming along and saying, "We want to build an oil
18 pipeline." But the Federal Government has said to
19 the Inquiry, "Don't just look at their project, look
20 at the oil pipeline project that will come after it
21 as well, so we can make a decision now about the whole
22 pipeline and energy corridor."

23 So that's where we're at.
24 The group that Imperial, Gulf and Shell have formed
25 to build an oil pipeline is called Beaufort-Delta and
26 they have announced that they want to build an oil
27 pipeline by 1983, and we will be hearing evidence from
28 the Beaufort-Delta group at the Inquiry after the
29 southern hearings sometime, I think, in June or July.
30 That remains to be scheduled, but we'll be hearing more

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1 about that.

2 THE WITNESS: Well, I assume
3 that the assumption is inevitable that this whole
4 hearing with regards to this pipeline is going to go
5 through and that it is inevitable that another pipeline
6 will follow after this particular pipeline.

7 THE COMMISSIONER: Well, the
8 government has said that they won't make up their
9 minds whether they will let these people build a
10 pipeline until they have heard from me, until they
11 get my report, and until they get the report of the
12 National Energy Board. The job that I have to do is
13 to tell the government what the impact will be here
14 in the north if they go ahead with the gas pipeline
15 and then the oil pipeline, what it will mean to the
16 environment and the people and the economy of the
17 north. The National Energy Board has to look at what
18 volumes of gas they have got at Prudhoe Bay and in the
19 Mackenzie Delta and then they have to look at the
20 cost that there would be in transporting it to Southern
21 Canada and United States. They have to decide whether
22 it makes economic sense. That's their job, and they're
23 specialists in that field, and then the government
24 with my report that says what the impact will be here
25 in the north, with the Energy Board's report which
26 tells them what the economics are in terms of Canada's
27 gas requirements, then the government has to decide.

28 But the members of the
29 government, Ministers in the government, Mr. McDonald,
30 Mr. Buchanan, Mr. Gillespie, have all said that the

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1 government won't make any decision until this Inquiry
2 has submitted its report and the National Energy Board
3 has submitted its report. So the government says it
4 isn't inevitable, they say that they have an open
5 mind and that's the assumption -- that's the basis on
6 which the INquiry is established and upon which it's
7 proceeding.

8 THE WITNESS: Last year I
9 was travelling around down south and I was in Calgary,
10 and I come to this exhibition, all kinds of machines,
11 modified machines like typewriters, name it, you know,
12 all the electronic computers and so forth, and it
13 was held at the Four Seasons.

14 THE COMMISSIONER: Right.

15 THE WITNESS: And I was there,
16 I was just snooping around. I was talking to some
17 people that were involved in this particular building
18 of the Mackenzie Valley Pipeline and just by question-
19 ing them they have indicated to me that the compres-
20 sors and the machines that are going to be used in the
21 Mackenzie Valley Pipeline are already being built,
22 and they're built already. They said the government
23 has asked them to go ahead and build the machines,
24 you know, already.

25 THE COMMISSIONER: Well, do
26 you know who it was you were talking to?

27 THE WITNESS: The fellow that
28 was talking about the machines and this and so forth --

29 THE COMMISSIONER: Well --

30 THE WITNESS: -- he was the

F. Paulette

1 instructor, I guess.

2 THE COMMISSIONER: -- he may
3 have been from the industry's point of view an
4 optimist, I don't know. I don't think that either
5 company has bought the compressors or the pipe. They
6 may be optimists but I don't know that they're that
7 optimistic.

8 MR. BURRELL: Foothills has
9 not issued any purchase orders, I can assure you.

10 THE WITNESS: Well, he was
11 pointing out that this machine was going to be involved
12 in the pipeline at the compressor. Well, this machine
13 is going to be used for this.

14 THE COMMISSIONER: Well, he was
15 selling them, he wanted to sell you one.

16 (LAUGHTER)

17 THE WITNESS: Yeah, I think
18 this was what he was trying to get at, he was trying
19 to sign me up for a big fancy machine that was sitting
20 around.

21 MR. ROWE: Perhaps what he
22 may have been referring to were the units that they
23 use to compress the gas in a compressor station and
24 many of the same types of units^{that} would be used in the
25 north are being used in the south in various pipelines
26 down there, and he^{may} have just been illustrating the
27 fact that that type of equipment might be the same
28 kind that would be used in the north. Certainly Arctic
29 Gas hasn't bought any of that stuff either.

30 THE WITNESS: Well, what I'm

M. Paulette

1 trying to get at is it's inevitable to me, anyway,
2 that's my own opinion, that it's going to go through.
3 All the system, whenever they give the O.K. it's going.

4 THE COMMISSIONER: What?

5 THE WITNESS: That your
6 report will tell the government, will just recommend
7 whether the pipeline should go and the impact and so
8 forth. But in my opinion it's going to go and it's
9 going to be built.

10 THE COMMISSIONER: Well,
11 maybe it will, maybe it won't.

12 THE WITNESS: And sometimes
13 I question, you know, I question why, you know, because
14 a lot of people, you know, your whole hearing, many
15 people have spoke and at the end if the pipeline
16 goes through it's going to be slap in their face.
17 It's going to really hurt the people.

18 THE COMMISSIONER: Well, the
19 government has full knowledge of the things that
20 the people of the Mackenzie Valley and the delta have
21 been saying at these hearings, and I have no doubt
22 they will bear those things in mind along with whatever
23 recommendations I make and what the Energy Board makes
24 and when it comes right down to it they will have to
25 make the choice. That's why they're there. That's why
26 they were elected, and I think for you and I to
27 speculate on what they may do isn't the purpose this
28 afternoon.

29 THE WITNESS: I don't think
30 I have any other questions, unless someone else has.

(WITNESS ASIDE)

1 THE COMMISSIONER: Well, does
2 anyone else want to ask any questions of these gentle-
3 men or say anything else this afternoon?

4 A VOICE: Judge Berger, are
5 you going to meet again tonight?

6 THE COMMISSIONER: Yes, we've
7 been asked to be here tonight. We'll come back at
8 eight o'clock tonight and --

9 A VOICE: I have a presentation
10 as well, but it's quite lengthy and it's getting kind
11 of late so maybe it would be better to leave it until
12 later.

13 THE COMMISSIONER: O.K., sure,
14 we'll wait till tonight. Well, you said it's getting
15 quite late. I don't use a watch so I just wait till
16 my stomach rumbles; but is it getting on to five?

17 MR. PAULETTE: We just have
18 to apologize, today is a very bad day for talk.

19 THE COMMISSIONER: Well, don't
20 apologize, we were here in October and we heard from
21 a lot of people, white and native, and we said
22 we'd come back to hear from the Chamber of Commerce and
23 from the native organizations, and that's why we're
24 here. We'll come back at eight o'clock tonight and
25 give the people one further crack at this thing.

26 MR. PAULETTE: O.K.

27 THE COMMISSIONER: O.K., we'll
28 come back at eight o'clock tonight.

29 (PROCEEDINGS ADJOURNED TO 8 P.M.)
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THE COMMISSIONER: Ladies and gentlemen, let me begin by saying that I've received a letter from Mr. Bob Stevenson, that I've been asked to read here tonight, so I will begin by reading this letter. It's from Mr. Stevenson to Justice Thomas Berger, April 30, 1976, Inquiry at Roaring Rapids Hall, Fort Smith.

"Dear Sir:

I am sorry that I am unable to present the written report to you today as I had promised during your last visit to Fort Smith. However, I hope you will, for the benefit of the people that know me at this Inquiry, please read this letter about my feelings at this time.

The written report that I am to give to you will come in June at the Fort Providence hearings. I now work in that area, that is why I am unable to attend today. Our district housing office is in Hay River and I am unable to make it to the Fort Smith hearing on time.

In the report I include my feelings on

(1) Support for land claims before major development;

(2) Southern people and development in the north;

(3) Pipeline projects:

(4) Fort Fitz, Alberta;

(5) Fort Smith, N.W.T.

(6) Housing, past present and future;

R.M. Brunt

(7) Native organizations, past, present and future;

(8) DIAND, the Minister, N.W.T. offices, etc.;

(9) Government of the N.W.T.

(10) Recommendations.

I hope this is satisfactory to you at this time.

Yours truly,

'BOB STEVENSON''

I take it those are the subjects he intends to cover in the brief that he will present to the Inquiry when it is in Fort Providence in June.

All right, well we are giving you here in Fort Smith a final chance to say anything you wish to say to the Inquiry, so I think there were one or two who signified this afternoon that they would ^{like to} speak this evening, and we're at your service now.

ROGER M. BRUNT, sworn:

THE WITNESS: Welcome back again. What I have here is dynamite. It is so bad that I'm still very hesitant to present it, but it's important. It affects not only us but Alaska, the Yukon and everybody else in the Northwest Territories, as well. There's a copy for you and a copy for me.

What happened here is kind of a curious thing. First of all I'll introduce myself. My name is Roger Brunt. I own the only tanning and

R.M. Brunt

1 taxidermy business in the Northwest Territories.
2 The success of my business depends on knowing about
3 two things: (1) is the wildlife and related industries
4 like tourism and fur markets, etc. Another equally
5 important factor is the Game Department. They are
6 presently having their rules, regulations and laws
7 brought in under review, and for my benefit a special
8 section on taxidermy. So I watch those guys fairly
9 closely.

10 Now my reasons for coming
11 before you are twofold: One is to try to protect my
12 business from impending doom caused indirectly
13 by the pipeline; the other reason is to warn everyone
14 in the N.W.T. we are about to open our doors to a
15 horde of outsiders. This brief shows what can and
16 does happen when outsiders fool around with our land
17 and/wildlife.

18 I believe what we have here
19 could be very valuable to our future. It shows how the
20 government reacts to citizens groups. In this case the
21 Game Department and ^{Parks} Canada is giving the Town of Fort
22 Smith, the local Chamber of Commerce, and the people of
23 the N.W.T. a first-class snow job. If I may, to illus-
24 trate this, I'll quote you from two letters that
25 were recently received.

26 Now we had a problem, that
27 we felt --

28 THE COMMISSIONER: Do you have
29 one of these for me?

30 A Yes.

R.M. Brunt

1 Q Just let me follow along
2 with you.

3 A Yes, this first part of
4 the letters is sort of private so you don't have copies
5 of them, but all the rest is there.

6 Now here we have a letter from
7 Mr. Parker for Mr. Hodgson, the Assistant Commissioner.
8 He says about -- I don't think we have to go into the
9 whole thing here , but he says:

10 "The following steps are being taken expedi-
11 tiously."

12 Now as far as I know, "expeditiously" means yesterday
13 or the day before.

14 A letter to me from Mr.
15 Symonds, Superintendent of Fish & Game, says:

16 "Since March 17th, members of our service
17 have met among themselves with Parks Canada
18 to plan what is an expensive and major
19 change in our operational plans for the
20 fiscal year. Dr. Calef is in Yellowknife
21 now for such a strategy meeting. What we did
22 decide not to do is carry out a rushed ,
23 ill-equipped, hastily-conceived wolf- tagging
24 program in March. We will decide to conduct or
25 not to conduct a wolf-bison study after
26 careful consideration of all factors. Our
27 final decision will come as soon as funds
28 and manpower are identified, and that should
29 be this month. Once a decision is made, we
30 will inform you. Meanwhile, monitoring

R.M. Brunt

1 surveys will continue as promised."

2 Now it seems to me that right
3 there we have a completely different answer from the
4 same government, ^{granted} but from two different people. One to
5 the Chamber of Commerce here was very polite and
6 saying that something would be done immediately; the
7 other to me saying that, "When we get around to it,
8 we'll do it." That's basically about it.

9 Now I was at the Game Office
10 yesterday and I asked them what -- "Have you done
11 anything since our meeting of March 17th?"

12 They said, "No."

13 "Do you intend to do
14 anything in the immediate future?"

15 "No."

16 Mr. Calef, he did something.
17 He went out to the buffalo area and boarded up his
18 cabin and took off to Hudson's Bay to study caribou.
19 But anyway, I shall return to my subject here.

20 Our problem also shows that
21 the attitude of the Game Office is to do nothing in
22 the face of a crisis. I believe they are incapable
23 of any action. They are damned if they do and damned
24 if they don't. Now there is a survey or an article
25 from the government's ^{own} magazine that concerns us, a very
26 very similar problem they're having with the caribou
27 in Alaska. There used to be 240,000 caribou in
28 Alaska. I don't know if this is one herd or the whole
29 population, but anyway 240,000 in 1970. Now there's
30 only 100,000 left, and every year the people are

hunting less and less and the trappers are hunting
less and less and they have fewer and fewer dog teams,
so that it seems unreasonable that ^{with} the people taking
only 125,000 there should be a drop. The drop has
to be something else, ^{and} this when they don't even look
at the North Slope operation or pipeline operation.

However, when I say they're damned if they do and damned if they don't, I mean this. A cut-back in subsistence hunting could bring down the wrath of the Eskimo residents of the North Slope, while wolf hunts could rekindle the bitter dispute ^{with} environmental and conservation groups throughout Alaska and the lower 48 states. That's what I mean by that. When the people in say Pickering want to build a great big airport, they don't come rushing over to Fort Smith and ask us what we think of it. Yet if we want to do a little bit of game management in our own back yard, what the people in the States and Southern Canada say seems to be more important than what our own people say, and to me it doesn't seem right. It seems to me that the Game Office should be standing up to everyone. They're the experts, they're getting paid to administer wildlife. If they tell me, "You're crazy," O.K. If they tell those guys they're crazy, O.K., that's fair. That's what they're there for, but they never say that. They kind of weasel around and never seem to do anything.

So what if a pipeline were built and upset the caribou just enough that their numbers started to decline? What would the Game Office

R.M. Brunt

1 do? Would it kill some wolves or take the remaining
2 caribou away from the people? Already they are
3 starting this and have reduced the caribou/^{quota}from five
4 down to two for sports hunters. Why should this be
5 necessary? In the old days there were many times
6 the number of trappers as there are now, as well as
7 all the dogs that had to be fed. If there is a need
8 to reduce the hunting of caribou now, it is not because
9 man is killing too many, but because the Game Office
10 stopped poisoning wolves four years ago on the caribou
11 range. They poisoned 1,400 wolves in one four-year
12 period in the '50s. The same wolf-caribou problem that
13 is developing all over the north now, has already
14 happened on the buffalo range. If we want to see our
15 game animals turned into wolf bait, we do not have
16 to pay a bunch of high-priced experts to tell us all
17 about it after it happens. Game management is just that.

18 Management. In the past there
19 has often been more mismanagement than good management.
20 If we cannot trust our own government and its depart-
21 ments like the Game Department and the Canadian
22 Wildlife Service to look after our interests, who can
23 we trust? We are currently worried about pipeline's
24 environmental damage and that kind of stuff. From this
25 report it would appear that the people we put our
26 faith in to monitor these type of operations possibly
27 do more damage than the operations themselves.

28 The best hunter I ever knew
29 said that the biggest enemy of the wildlife in Canada
30 is not the pipeline, is not the hunters, but the

R.M. Brunt

1 Canadian Wildlife Service. The following report is
2 true, as far as I know. I just this minute came from
3 a trapper's house, a man who lived there all his life,
4 and we were arguing about which part of this is true
5 and which part of it isn't true. It's a very, very
6 controversial issue.

7 THE COMMISSIONER: So that
8 I can follow you, your point is, I take it, that the
9 game management people are really allowing the wolves
10 to manage the caribou and the buffalo instead of them-
11 selves exterminating a certain number of wolves, and
12 thus maintaining caribou and buffalo populations. Is
13 that the point you're getting at?

14 A Very basically, yes, but
15 it's much more complicated and much more --

16 Q O.K., at least I'm
17 with you so far.

18 A Well, yes. We don't
19 particularly ask anyone even to agree with us. That's
20 what a bunch of us feel. All we ask is at least they
21 could look at it. Definitely they had a man here
22 until last week, a biologist, Dr. Calef, he was con-
23 tracted to the government to study the buffalo. Now
24 the reason that we feel this is worthy of being brought
25 to your attention is that he left here a week ago
26 today to study the caribou on the proposed eastern
27 Arctic Gas Pipeline.

28 Q Polar Gas Pipeline.

29 A Yes. You see --

30 Q Dr. Calef has been a

R.M. Brunt

1 witness about caribou before the Inquiry.

2 A Yes.

3 Q About the Porcupine
4 Northern
caribou herd in the Yukon.

5 A M-hm.

6 Q And he's now gone to the
7 Eastern Arctic to study the caribou in the path of the
8 Polar Gas Pipeline. So you say that this is an impact
9 that pipelines are having on ^{game} management here.

10 A All over. All over the
11 N.W.T., it's changing priorities. My little intro-
12 duction here will show that.

13 Now the following report is
14 all true to the best of my knowledge. I requested
15 information from the Park and Canadian Wildlife and
16 Game in my search for what really happened. The
17 Canadian Wildlife was fairly helpful in a general
18 sort of way. I'm still waiting for the Parks to
19 call me back. As I requested this information over a
20 month ago, I don't expect they had any intention of
21 helping me in the first place. In this report you
22 will discover why.

23 Now my introduction. On March
24 17, 1976, a public meeting was held in Fort Smith at
25 the Roaring Rapids Hall. A group of --

26 Q We're now into the
27 -- what you gave me --

28 A Right.

29 Q -- the report on the
30 decline and fall of the last free-roaming buffalo herds

R.M. Brunt

1 in the world in Wood Buffalo National Park.

2 A Yes.

3 Q O.K., fine.

4 A A group of concerned
5 citizens headed by myself attempted to establish if
6 there was a problem with the buffalo population in
7 this area, as we felt there might be. This meeting
8 was well-attended with representatives of the
9 Canadian Wildlife Service, Game Department, Parks
10 Canada, the Metis Association, Fitz-Smith Indian
11 Band, the Game Advisory Board, business men and citizens,
12 in all over 100 people. Before the evening was over
13 we had established that there was indeed a problem and
14 the problem was even more severe than we had suspected.

15 In a series of meetings to
16 try to get the government to try to treat this problem
17 with the seriousness we thought it deserved, we
18 discovered that the pipeline proposals were directly
19 responsible for our local administration being unable
20 to act on this matter. Further meetings were held,
21 letters were written, and the C.B.C. and local news-
22 paper were used to try to change the government's
23 priorities. These attempts failed, and so I'm here to
24 try and show how these pipelines are already having
25 a tremendous effect on the N.W.T., even though they
26 are not yet built.

27 This issue also demonstrates
28 that the government can and does make serious mistakes
29 in game management. We could substitute buffalo for
30 muskox or polar bears in the way this matter has been

R.M. Brunt

1 handled. The buffalo are an extremely valuable
2 resource in this area. If we could put a dollar value
3 on the number that have disappeared in the past 14
4 years alone, the figure would be astronomical.

5 Since 1962 approximately 8,000
6 buffalo disappeared from this area. At 1963 prices
7 in the U.S.A. live buffalo were worth \$3,868 each.
8 This puts the loss at over \$30 million. As well this
9 area is becoming more and more dependent on tourism
10 and related businesses. If the buffalo keep on
11 declining, it can only mean economic hardship for the
12 town.

13 Dr. George Calef, the one
14 man most able to look into this problem, was pulled
15 away from his buffalo study just a few weeks ago. He
16 was pulled away to study caribou on the proposed gas
17 pipeline right-of-ways in the Eastern Arctic, and we
18 are extremely worried about how priorities have changed
19 since talk of these pipelines started.

20 The pipeline could quite
21 conceivably cause the buffalo to disappear from this
22 area without ever being built. Just by shifting inter-
23 est away from this situation until it is too late to
24 repair the damage, in the N.W.T. most money and manpower
25 is tied to pipelines. Some of them will never be star-
26 ted, let alone completed, and yet the Fort Smith area
27 is going to hell in the meantime.

28 To understand the current
29 crisis in the buffalo population in this area we must
30 go back in time to the 1800s. Prior to the coming of

R.M. Brunt

part of
the white man, /this area was inhabited by the wood
buffalo. It was quite a different animal than the
plains buffalo, being a shy, secretive animal, spread
thinly over a vast area, difficult to reach and hard
to hunt. Casper Whitney, a sportsman of some
renown, passed through here in 1895 and he gives the
following report:

"Bison are not being killed in large numbers
nor shot frequently as individuals. They
range over a country too large and too diffi-
cult to reach, and require more skill in
hunting than the average Indian is capable of.
When I was in the country in the winter of
1894-95,"
he reports,

"not even a bison track had been seen prior
to our hunt. The extermination of the wood
buffalo through the /hunting by Indians is not to be
apprehended, and yet at about the same time
Royal assent was given to an Act for the
Preservation of Game in the unorganized
portions of the N.W.T. "

Section 4 of this Act read:

"Bison or buffalo shall not be hunted, taken,
killed, shot at, wounded, injured or molested."
This became law January 1, 1896. It was to be in
effect until January 1, 1900, then extended until 1912,
and was eventually in effect until 1957.

The Indians of the day generally
agreed to this law, as buffalo hunting was not an

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important part of their livelihood and in those days they trusted the government.

By 1914 the wood buffalo population had increased to approximately 500, and by 1922 there were 1,500 to 2,000 in the Athabasca and Mackenzie Districts. The old-timers say there was a time when the wood buffalo were many, but this was before the coming of the white man and now is almost beyond memory of anyone living. From a book called,

"The New North"

by A.G. Cameron.

"In 1871 two travellers making a portage to Hay River in their entrance into Great Slave Lake, saw countless numbers of buffalo skulls piled on the ground two or three feet thick. The terrible loss of life as indicated by these bones was attributed to a 14-foot snowfall in the winter of 1820. In 1921 the N.W.T. Branch began planning for a Buffalo Park which eventually became Wood Buffalo National Park. The Indians of the area were naturally concerned that they would lose their rights to hunt and trap in the new park. Reassurances were given. In order that the matter of creating a park be no longer delayed, the Department acceded to the requests of the natives and their request was granted to both treaty Indians who had hunted north of the Peace River prior to the passing of the order-in-council, the continuation of their right to

E.M. Brunt

1 hunt and trap there during the time hunting
2 was legal in the Province of Alberta. Then
3 a curious thing happened and our problem begins.
4 Between 1925 and 1928 a total of 6,673 young
5 buffalo were transported by rail and barge from
6 Wainright, Alberta, to release points on the
7 Slave River near ^{Hay} Camp in the new park.
8 It was soon evident that the park was not large
9 enough and it was extended to its present size
10 of 17,300 square miles. Again the Indians
11 expressed their concern for their rights in
12 the now larger buffalo preserve. At Fort
13 Chipewyan the Indians wrote to the Superintendent
14 General of Indian Affairs on May 6, 1926,
15 expressing their worst fears. An answer
16 received June 25th reassured them and in part
17 it read:
18 'It is not the intention or the desire of
19 the department to prohibit any person whether
20 white, Indian or half-breed who formerly legally
21 and trapped
22 hunted/in this area, from continuing to do so.'
23 Quite different plans had been expressed to
24 the Superintendent General of Indian Affairs
25 two months earlier, however, by a local govern-
26 ment man. 'In the time to come, I hope we may be
27 able to make the park a sanctuary and that no
28 person will be permitted to hunt or trap therein.'

28 The seeds of distrust were
29 planted and a story springs to mind to illustrate the
30 feelings of the Indians in the early days.

R.M. Brunl

1 It said that one man put
2 his treaty money in a box in his cabin and left it
3 there. When asked by a friend why he did that, he
4 replied, "I heard one white man tell another that
5 money grows, and I wanted to see if they lie to each
6 other like they lie to us."

7 Thus we have the foundation
8 of our present problem. The new buffalo gradually
9 extended their range, protected by the R.C.M.P., the
10 buffalo rangers and the government, they did fairly
11 well. Considering the immense hardship and suffering
12 that the/ ^{native} people were going through by this time, it's
13 a wonder that the buffalo were not hunted more, but
14 the penalties for killing one were severe. One man from
15 Fort Chipewyan was sent to prison in the Fort Saskatche-
16 wan Penitentiary, and that wasn't enough punishment,
17 he was banished forever from the buffalo range -- his
18 land where his people had hunted for centuries.

19 Other people were banished from
20 the park for various reasons. Mr. Beaver, who it is
21 said was the best trapper in the Northwest Territories,
22 is still not allowed in the park. He lives in Fort
23 Smith.

24 With the beaver hunting out-
25 lawed, the muskrats protected for most of the year,
26 the ducks and geese protected, the people were in
27 desperate straits, yet still the buffalo carried on.
28 The government sent more rangers, game wardens and
29 veterinarians to the Buffalo Park after 1923 than there
30 were Indian agents or doctors in the entire Northwest

R.M. Brunel

1 Territories. The only telephone wire in the Territories
2 extended through 97 miles of the park. The R.C.M.P.
3 had constructed a 9-hole golf course and not to be
4 outdone, the Territorial Government had its own tennis
5 court. But the native people of the area were slowly
6 being starved off the land.

7 Between 1930 and 1945 we had
8 only one huge buffalo range. The extent of this range
9 can be illustrated by a remarkable journey undertaken
10 by a buffalo ranger named Mike Dempsey. Travelling
11 by dog team he set out to see how far the buffalo were
12 ranging. Mike Dempsey's journey seems completely impos-
13 sible in this day and age of planes and trucks. He
14 left this area and travelled along the Peace River
15 through pretty well uninhabited country, breaking
16 trail most of the way. He travelled west of Fort Liard,
17 up the Liard River to the Mackenzie, up the Mackenzie
18 to Great Slave Lake, along the south shore of the
19 lake, up the Slave River back to Fort Smith, a journey
20 of roughly 2,500 miles, lasting several months, just
21 to have a look around. If we had men like him today
22 in the government, our problem would not exist.

23 The first reliable buffalo
24 census started coming in around 1949, and scientists
25 like Novokowski, Sloper and Fuller, to name a few,
26 started supplying statistics and studies. As the air-
27 plane was used more and more, the information gradually
28 improved in quality. After nearly 25 years the
29 buffalo had stabilized their range and herd size at around
30 11 to 13,000 in the park, and between 2,000 and 3,000

R.M. Brunt

1 north of the park. Any stragglers that wandered
2 away from this area gradually died off. Over these
3 years some taking of buffalo was allowed, even in the
4 park. Some sports hunting was allowed to inter-
5 nationally famous big-game hunters. This was carefully
6 watched, and all the meat was given to the people in
7 need, as they were still not allowed to hunt the
8 buffalo themselves.

9 The missions and hospitals
10 of Fort Smith and Fort Chipewyan took buffalo for their
11 needs, but this was never more than 65, and usually
12 from 10 to 30. This went on from 1928 until 1944.

13 As well, the people of Fort
14 Chipewyan were allowed to organize hunts when times
15 were hard, and the last one was just a few years ago
16 ^{about} when/100 were taken. There was also an abattoir in
17 the park and several thousand buffalo were slaughtered
18 there for commercial purposes, ^{though} certainly not to
19 make money. Some of the meat, if not all, was sold
20 to Canada Packers and Burns in Edmonton for 7¢ a pound,
21 while the gut bags were for sale to the natives at
22 \$2. each.

23 In order to maintain a stable
24 herd size, predator control was carried on at a
25 tremendous pace for nearly 40 years, almost without
26 letup. In order to understand how important this is,
27 we must realize that probably by the early '30s the
28 buffalo had reached a stable, no-growth situation.
29 This is extremely unusual, as the growth potential for
30 the original 7,000 head is seven million over a 50-year

WAINRIGHT

1 period. We would at least expect to see the
2 carrying capacity of the range reached. This was
3 estimated to be 19,800 head, but this figure was
4 never reached.

5 It's obvious that some
6 outside force must have been limiting the herd growth
7 and there are several possibilities. Man, disease,
8 accidents or wolves. It seems unlikely that man was
9 the trouble as not only did he never take very many
10 buffalo, but he always put some back by poisoning
11 wolves. Accidents accounted for large numbers dying
12 in floods that swept through the winter ranges in the
13 spring, but doesn't appear to have made a very large
14 impact. The scientists of the '40s and '50s had
15 two theories. Mr. Sloper believed the controlling
16 factor was the timber wolf. Most of the other scientists
17 felt the factor was T.B. and brucellosis, diseases the
18 buffalo brought north with them probably picked up
19 from the cattle grazing area where they were kept at
20 Wainright. I am forced to side with the timber wolf
21 theory when we look at the behavior of this herd both
22 in and out of the park. The Wainright herd was bought
23 by the Canadian Government, and it was not long before
24 they were overgrazing the Wainright Park because they
25 were breeding so fast. Yet when these same buffalo were
26 brought to Wood Buffalo Park they survived but only
27 marginally. They increased by only 50% in 50 years
28 when they should have been increasing by 100% every
29 five or six years.

30 In 1957 a herd of what was

R.M. Blunt

wood
thought to be the last pure/buffalo in the world was found in the north-west corner of the park. They were studied and some of them were captured and brought to an area near Fort Smith in 1962. They were studied some more and checked for disease and eventually taken to the Horn River Country and released. In just these few short years this herd of eighteen has grown to 300, and has a calf production rate of 24%.

Because of the fear that an
epidemic might wipe out/^{this}one herd, another 47 were captured in 1965, and another 23 were transplanted, this time to Elk Island Park near Edmonton. This herd did well and has already grown too large and has had to be culled for disease as well as size. It would seem that the limiting factor in the buffalo herd growth is not in the buffalo but in the area where they live. It's true that the transplanted buffalo were hand picked and thought to be disease-free although this proved false; but there still remains a difference. Even with high disease rates of 42.9% T.B. and 39.3% brucellosis, it doesn't account for why the Wood Buffalo Park herd did not increase after 1935 or thereabouts.

The difference would seem to be in the land or something in the land. The one outstanding difference between the four areas is that there were few wolves, if any, at Wainwright; few at Fort Providence; none at all at Elk Island Park. In Wood Buffalo Park, on the other hand,^{we have}/the largest type of wolf in numbers as large as there are anywhere in the

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world, not only are they numerous but they are big and strong and have had 50 years' experience hunting buffalo. They are so good at it that they appear to hunt almost nothing but buffalo. Out of 59 wolves poisoned in the park in 1951-52, a sampling indicated their diet as follows: Rabbit, 4%; fox 4%; raven 4%; vegetation 4%; wolf 4%; caribou 2%; porcupine 2%; buffalo 76%.

Wolf populations are on the increase all over western North America, but they still have wilderness areas in which to live and they had an extra boost here ^{during} the terrible years from 1960 until 1974. In the early '60s anthrax broke out in both the park and the area north of the park known as Hook Lake-Grande Detour area. Canadian Wildlife Service reported at least 850 dead from anthrax from 1962 to 1964. This provided an increased food supply for the wolves who were able to eat diseased animals without themselves becoming diseased. The anthrax would have been bad enough itself, but the government embarked on a program that if it had been carried out, would have wiped out all the buffalo in this whole area. It was the government's intention to shoot every buffalo in Wood Buffalo Park and the Slave River lowlands. This was 17 to 14,000 animals, and then reintroduce healthy animals from somewhere else when it was felt safe. How this could have been done is a mystery, as anthrax lives in the ground as well as the buffalo, and surely would have come again.

The stories of the huge numbers

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1 of bones of the dead wood buffalo in the 1800s could
2 well have been an anthrax outbreak back then, as it
3 occurred in very close proximity both times. In any
4 event, a meeting was called of both the Indian people
5 and white people who opposed this idea so strongly as
6 the buffalo season had finally been opened just a
7 few years before, after being closed for 60 years.
8 The government had progressed so far with this
9 extermination plan that the right-of-way for the
10 corrals to be used in the slaughter were already under
11 way. There was such opposition to this plan that the
12 idea was banned in part, although not completely. This
13 original idea is still alive and surfaces from time to
14 time from unexpected quarters.

15 Rather an inoculation program
16 for anthrax was started, and a whole series of bizarre
17 and horrible events took place. In the winter of 1964
18 the government decided to drive the buffalo out of the
19 Hook Lake-Grande Detour area back to ^{Hay} Camp where
20 facilities existed for inoculating and slaughtering
21 buffalo. Helicopters were used in the drive and
22 cats were used to build the road 100 miles from Hook
23 Lake to the Fox Holes. The buffalo were driven down
24 this road with the helicopters until they couldn't
25 run any more. Hundreds died along the way, hooves
26 split from running on the frozen ground, they froze
27 their lungs, broke their legs, and were literally driven
28 into the ground. Many people of Fort Smith saw buffalo
29 staggering along, the blood pouring out of their frozen
30 mouths to fall along the way. There were cow buffalo

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1 lying all along the road, dead, some with calves
2 sticking half-way out of them. Estimates vary consid-
3 erably as to how many died on this drive. Maybe 300,
4 maybe 600; but not very many ever made it to Hay Camp.

5 About this same time a plan
6 evolved to make the park herds and the Hook Lake herds
7 separate so the anthrax couldn't travel back and forth
8 if it ^{started} up again. To do this, the government went
9 to the Grande Detour country and killed 577 buffalo,
10 their own figures, C.W.S. Report, 1966. Some estimates
11 more than double this figure. Witnesses report that
12 this was done by using fixed wing aircraft to fly the
13 government people to Grande Detour, where there were
14 helicopters waiting to take them to the buffalo. They
15 would drop off people with guns and chase buffalo to
16 them with the helicopters. In some places there were
17 as many as 83 dead buffalo on one prairie that never
18 had a knife stuck into them. In the 1966 Canadian
19 Wildlife Services Report it states that the meat was
20 salvaged for the people of Fort Smith. They use the
21 figure 80,000 pounds. The people who hauled the
22 meat to town estimate that about 50 buffalo were brought
23 in. The meat was hauled on stone boats and then brought
24 into town in trucks. It was reported in the C.W.S.
25 publication that a high number of buffalo were diseased
26 and couldn't be used. How could they know if the
27 buffalo were diseased? They were never checked. Even
28 at a disease rate of 50%, you would think that half
29 the buffalo could have been used. 80,000 pounds
30 represents about 100 buffalo. What happened to the

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1 477? The skimmers said that they had no hope of
2 keeping up with the shooters. Finally they were only
3 taking off the back quarters, and still they could
4 not keep up. Government people kept flying out of
5 Fort Smith, some at lunch hour, some at coffee time,
6 and kept right on killing buffalo. For the most part
7 the meat was left to rot, while the Indian people in
8 Fort Smith had no meat and no way to get to Grande
9 Detour.

10 As the anthrax control
11 program was carried on, disaster after disaster took
12 place. Many stories of the driving of the buffalo
13 to the gunners are told both in and out of the park.
14 One man said if he had to do that again, he'd quit.
15 When asked what he was talking about, he replied that
16 he'd been flown to a prairie by the parks people, and
17 a helicopter had chased buffalo to him. He had shot
18 300 and no one had skinned even one. They were left
19 to rot.

20 After the anthrax faded away
21 in the latter part of the '60s a program of inoculation
22 against anthrax was continued and is carried on to the
23 present date. It has only been in the last year or
24 so the government has started to concede that it
25 probably does more harm than good, but that does not
26 bring back the thousands of buffalo that were killed
27 for nothing. Even Mr. Diefenbaker heard of the
28 terrible roundups and stampedes^{and} wanted to know what
29 was going on. One drive took place in June in the
30 Lake Athabasca area for the annual spring roundup some

R.M. Brand

1 years ago. The buffalo were driven for 40 miles in
2 one day in the hot sun. When the drivers in the heli-
3 copters saw that there were no longer any more little
4 brown calves with the herd, they decided to hold the
5 herd for one night to wait for the little ones to
6 catch up. In the morning there were still no little
7 calves. They were all dead back on the trail. Roundups,
8 always done with helicopters and airplanes at ^{both} Hook
9 Lake and in the park, saw buffalo chased for miles,
10 driven into corrals and left for as long as three
11 days with no water. Hundreds died not once but many,
12 many times.

13 It seems that it was possible
14 to drive the buffalo for meat without the same kind
15 of horrible consequences when the meat was to be
16 sold. In one drive at ^{Hay} Camp, 800 were herded for
17 slaughter, with little damage being done, because had
18 the meat been damaged it could not have been sold.
19 During this drive the meat was being slaughtered for
20 Canada Packers and Burns Meats. It was sold for between
21 3 and 7¢ a pound, and ^{this} included delivery to the Bristol
22 aircraft that was used to fly the meat out. People in
23 Fort Smith were not allowed to buy this meat and they
24 were not allowed to hunt buffalo either. They had to
25 buy their meat from the store at the going rate of over
26 \$1.00 per pound for beef, with one exception. There
27 was a man who worked gutting the buffalo at the abattoir.
28 His job was to sort through the gut piles in the stone
29 boats and make little packs of the intestines of the
30 buffalo and fill the gut bags, as they were called,

E.H.L. Brunt

1 with the scraps of kidneys and guts. This was
2 brought to town and sold to the natives for \$2. a
3 bag, while the meat was sold to the white men for
4 3 to 7¢ a pound for the fancy restaurants outside.
5 It sold in Montreal for \$5. a pound. During the
6 slaughters, many mistakes were made. During one
7 roundup the corral at Sweet Grass was broken down so
8 rather than rebuild it, the government chased the
9 buffalo into camp and shot them as they ran past the
10 buildings. They were then dragged through the mud
11 to the slaughter-house. The skinners report that they
12 were so full of mud that they could hardly skin them.

13 Another time a film crew was
14 filming the slaughter, so the government doctor told
15 the men, "Don't shoot any of the injured buffalo until
16 the camera crew is all gone." One little calf was
17 trampled and the bone sticking out of its thigh right
18 through the skin. One man took a rifle and shot the
19 calf anyway. The doctor said nothing. Another time
20 when the buffalo were left in the Sweet Grass corral
21 for three days they had very little water and after
22 they had stirred it all up it was full of mud. They
23 drank that mud and they died, over 400 died with the
24 muck coming out of their nose and throat like liquid
25 cement. They were left to rot, and their bones are
26 still at the corral at Sweet Grass.

27 Another time all the bosses
28 went home early and left the men to finish up the
29 work. There were 14 little calves left in the corral
30 and they could not find their way out. After the men

had spent several hours trying to chase them out, they took power saws and cut holes in the corral so they could get out. By this time all their mothers were long gone and these little calves just wandered around until they finally starved in the bush because they could not find their mothers.

These operations in the park right up until last year were described to me as follows: It's just like there were two doctors in a hospital. Every so often they would fly over the town to see where everyone was staying. Then they would come roaring out with helicopters and drive everybody to one place , killing most of the kids along the way, and causing the pregnant women to lose their babies and die along the way. Then they would give everybody shots against a disease they probably wouldn't get anyway, and go back and hide in the hospital for another year and study the results. When we take a closer look at the buffalo roundup at Needle Lake to save the wood buffalo, we see more of the same.

The Needle Lake-Nyarling River operation. In 1962, 77 buffalo were rounded up, and in 1965, 47 were caught. Only 36 survived of the 124, and what happened to them is unbelievable and ^{can} not by any stretch of the imagination/^{be} called "game management." Rather, it was a crime of horrible cruelty. The

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first
wood buffalo were/rounded up with airplanes in
February, 1962. They were run so hard that at least
16 out of the 77 were permanently crippled. Three were
lucky, they died right away. 13 were not so lucky,
they lived for a while. What happened is that they
were chased so hard their legs collapsed. The govern-
ment doctor said this was due to a vitamin deficiency,
but they were not cripples before they were chased.
Their back legs collapsed at the knee joint, and they
could not stand up. They could only pull themselves
around like crabs with their back legs flat on the
ground from the knee to the hoof. They were like
this for so long that their legs froze from the knee
down and gangrene set in. When the Needle Lake
Camp was shut down after the roundup, there was one
buffalo that still could not move at all. She had
been fed hay for a week by this time. When the men
working there asked the government doctor what to
do with her, he told them to leave the gate open.
If she gets up, O.K., if not, too bad. The men knew
she would starve when they left, so they drove the
cat over so it was between the doctor and the buffalo
so he could not see what they were doing. They killed
that buffalo with an axe. The next year when the
doctor went to have a look to see if there were any
bones, he saw the skull with a big hole in it and
didn't say anything when the men told him it was a
mercy killing.

12 of these crippled buffalo
were taken to Hay Camp to see if they could be made

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1 well again. They still could not walk, only pull
2 themselves around like horrible crabs. Gradually
3 they got sicker and weaker and when they started to
4 die one by one, the government doctor said he wanted
5 their legs skinned so that he could see what was
6 the matter with them. When the men tried to skin them
7 they found a horrible thing. They had been lying
8 on their legs for so long, two months some of them,
9 that their^{legs} were frozen from the knee down to the hoof
10 just like a piece of wood. From the knee up there was
11 no flesh left, the flesh had turned to black pus.
12 When the men touched the animals' legs, the skins
13 wobbled as though it was full of water. When it was
14 cut open they said the stench was so bad they could
15 not stand it. When they saw all this, they wanted to
16 shoot the other ones, but they were not allowed to do
17 so. They died in agony one at a time until there was
18 only one left. This one was shot in May only because
19 the Hay Camp operation was being flooded out. Some of
20 the buffalo lived like this for over three months.

21 After this happened it came
22 time to move the few they had left from the Fox Hole
23 area where they had been kept for two years, to their
24 new home at Fort Providence. They were moved on the
25 hottest day of the summer. Seven died in the first
26 van-load from Fox Hole to Bell Rock, a distance of
27 less than 30 miles. When they arrived at Fort
28 Providence, three more were killed trying to get
29 them off the barge onto the trucks. Besides that,
30 three died on the barge trip over to Fort Providence.

P.M. Brint

1 By this time the government
2 figured it had spent so much time and money on these
3 buffalo they were worth \$20,000 each. If this is so,
4 then they had killed \$260,000 worth in this one move.
5 Years after this operation was finished, the Canadian
6 Wildlife Service wrote up their 1974 pamphlet:

7 "With careful management these magnificent
8 animalssurvive as more than a symbol of a
9 glorious past."

10 I asked what kind of people could do this? Always the
11 same thing is said about government experts, doctors
12 and researchers. They come from outside, often from
13 outside Canada and^{will} not listen to anybody. They
14 think they are right, even though quite often they are
15 straight out of school and have no experience with
16 buffalo or the north. This is true even today, and
17 it is no wonder that the local people who make
18 this country their home have nothing but contempt for
19 this kind of people.

20 What the experts did to the
21 buffalo all these years should be considered a crime,
22 instead they get rich and famous at the buffalo's
23 expense and now ^{that} /there are almost none left, they are
24 again going to take the buffalo away from the people.
25 They could care less, and even the Superintendent
26 of Game said if there are no buffalo it will not
27 bother his pocket/^{book} or take any meat off his table.
28 It's always the same. The experts come into the area
29 for a few years and ruin everything, and then go back
30 where they came from. That is why we do not want to

R.M. Brunt

1 see the pipelines come without very strong controls
 2 put on them first.

3 For nearly 15 years the
 4 government supplied the wolves with a tremendous amount
 5 of free meat. The wolf population was always strong
 6 in this area, but it began to skyrocket in the late
 7 '60s and early '70s. As well as the terrible herdings
 8 and roundups, other factors increased the free food
 9 supply. In '64 and '74 there were great floods in
 10 the Peace River. They swept right across the
 11 buffalo's spring range and killed thousands. It's
 12 reported that in the '64 flood the fishermen on the
 13 lakes around Peace-Delta had to have their drinking
 14 water supply flown in from the Birch Mountains as the
 15 river was full of dead buffalo/around Lake Athabasca.
 16 In this flood it was estimated that 3,000 buffalo
 17 died. The park now seems to think it is reasonable
 18 to blame the huge drop in population in '74 to a
 19 flood as well. The important difference between these
 20 two floods is that after the '64 flood, there were
 21 dead and rotting buffalo all over the area, while after
 22 the '74 flood the parks could only find three to 400
 23 dead ones by aerial survey. Could 5,000 to 6,000
 24 buffalo just vanish? No, they couldn't vanish, but
 25 500 timber wolves could eat them.

26 Dr. Calef felt that in two
 27 years at Hook Lake, 1974 to 1976, it was entirely
 28 possible that only 100 wolves had eaten 5,000 pounds
 29 of buffalo each for a grand total of 500,000 pounds of
 30 meat. This was not counting hair, hide, head, guts, etc.

R.M. Brunt

1 just meat. At 2.50 per pound, the economic loss
2 alone is terrible. In 1972 the largest number of
3 buffalo to be actually counted was surveyed. This was
4 a figure of 9,263. As they were counted in a part of
5 the park only, it is safe to say that there were at
6 least 10,000 buffalo in Wood Buffalo Park at this time.
7 By their own surveys the park now gives figures of
8 5,528 and 6,061 for the '75-'76 respectively. Where
9 did those 5,000 buffalo go? It seems very convenient
10 to write them all off in a flood when every indication
11 is that the timber wolf is partially responsible at
12 least.

13 When the poisoning program
14 was stopped in the park, ^{and} indeed pretty well all over
15 in the '60s, it could have been expected that something
16 like this would happen. When you poison a species for
17 a long time, as was done for 40 years, you do two things.
18 (1) is that you kill wolves all right;
19 (2) the other is that you change the type of population
20 of wolves that you have left. You will in effect
21 end up with a stronger, healthier, smarter wolf because
22 all the ones that are weak or sick or stupid are
23 gradually poisoned. It is only the smarter, stronger
24 ones who do not have to take bait to continue eating.
25 The other way that you change the population is that
26 if you take away the animal's young or cause to die
27 a higher proportion of young, the population will try
28 to fill this gap.

29 Dr. Calef was surprised on
30 his last buffalo survey to see so many wolf pups in

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comparison to adults. This is an indication of what is happening. Another indication that there are an extremely high number of wolves in this area is that over 85% have mange. Mange is a skin disease canines gets when their numbers become too great in any area. It would be wonderful if this mange killed the wolves, but it doesn't seem to kill them as it did the coyotes. Some wolves have had very bad mange for three years in a row here, and are still going strong. In the Hook Lake area the situation is even worse. There are never any major floods, but the government issued so many hunting licences that they more than made up the difference. It seems incredible that in the Hook Lake area with a no-growth population of two to 3,000 buffalo, the government started allowing hunting without first attempting to stabilize the wolf population as they did in the park with poison. Every indication is that the wolves are responsible for the over-balancing of this herd and^{they} are now completely out of control. It is unfortunate that both man and the wolf cannot hunt buffalo without the buffalo eventually disappearing. The situation is so bad now that even though many of the hunters are ready to give up hunting the buffalo for a few years, to give them a chance to come back, they will never come back without protection from the wolves as well. It's so bad now that out of 200 calves born last May at Hook Lake, only 14 were left alive on March 10th, and by now even these 14 will be dead. The wolves killed them all.

Hunters do not kill small

R.M. Brunt

calves, not when it costs a non-resident upwards of \$2,000 to hunt buffalo. He wants a trophy. The buffalo population dropped from two to 3,000 in 1972, to 903 in four years at Hook Lake. In the park it dropped from 10,000 to 5,000 during this same period, The wolf sightings at Hook Lake increased by 300%, and the trappers in the park report similar increases. The park officials deny that there is any increase in the wolf population, and yet at the same time they say one of the reasons that the bounty was taken off the wolf in this area is because too many park wolves were being bountied in the N.W.T. Wolf bounties issued out of the Fort Smith Game Office increased from two in 1968 to 115 in 1975. At Pine Point and Fort Resolution there is no substantial increase, so the wolves are concentrated right on the buffalo range.

The N.W.T. Superintendent of Fish & Game said at our meeting that the hunters were partly responsible for the increase in wolves because they leave gut-piles of wounded animals in the bush. He forgets that it was the government that left thousands of buffalo dead in the bush between 1961 and 1974, not the hunters. The government soon forgets that it was they who took the bounty off the wolves just at a time when every encouragement was needed to make killing a timber wolf worthwhile. How can you expect a trapper to spend an hour skinning a stinky timber wolf (which is worth \$100) when a lynx can be caught much easier, skinned much faster, and is worth \$400? It was the government that supported the poisoning of vast

R.M. Brunt

1 numbers of wolves and now says it is economical,
2 environmental and political suicide to poison wolves
3 just when we need a poisoning program.

4 On the caribou range, seven
5 trappers in four winters poisoned 1,400 wolves. I wonder
6 if we would still have any caribou if they had not done
7 so? Now they blame the hunter. There was one man in
8 this area who could have made progress with this problem.
9 He has studied the buffalo here for the past year and
10 is well-liked and respected by government and trapper
11 alike. Now he has gone because of the pipeline. I
12 would suggest that the pipelines, before they are ever
13 constructed, will destroy our buffalo. The government
14 has made so many mistakes in the past we wonder what
15 guarantees we have that such mistakes will not be
16 repeated. The above should give us warning.

17 Game management, by definition,
18 is managing of land to produce game for the benefit of
19 mankind. In the Hook Lake-Grande Detour area we are
20 not talking about a park, refuge or sanctuary. We're
21 talking about game management. We have come the full
22 circle. That day in 1928 when the last buffalo from
23 the south stepped off the barge, there were more
24 buffalo in this whole area than there are today, 49
25 years later. All that work for nothing. All that
26 money spent for nothing. All those thousands of
27 buffalo that died for nothing. The buffalo is right
28 back where it started. It was brought here to save it
29 from extinction, and it now must be saved all over
30 again.

P.M. Brunt
G. Beattie

Thank you very much.

THE COMMISSIONER: Thank you,
Mr. Brunt. The letter from Mr. Stevenson will be
marked as an exhibit, and the buffalo report by Mr.
Brunt that he just read will be marked as an exhibit
too.

(LETTER FROM BOB STEVENSON MARKED EXHIBIT C-273)

(BUFFALO REPORT BY R.M. BRUNT MARKED EXHIBIT C-274)

(WITNESS ASIDE)

THE COMMISSIONER: Well, does
anyone else wish to say anything this evening? Yes sir.
You can be seated, sir, whatever you feel most comfortable.

GARY BEATTIE, affirmed:

THE WITNESS: I prefer to
stand, thank you. No offence intended, but I don't
follow that.

THE COMMISSIONER: O.K.

THE WITNESS: One thing that I
was wondering about, I assume these hearings are going
to be over, they will be finished and I was wondering
what then is going to happen? I think that you're
going to give the report to the government. How do you
do that, meaning do you give it to a certain person
or to a certain department? Do you give it to the
Prime Minister? The reason that I'm asking is that
I was a bit disappointed about a week or so ago when
the Minister of Northern Affairs, Judd Buchanan, I
think spoke about something some of the native people

G. Beattie

1 have put together called the Dene Declaration. I think
2 he called it -- I'm not exactly sure -- a "bunch of
3 gibblygook" or something like that. I wouldn't like
4 to see all your work go to the same man with the
5 chance that perhaps he may say the same thing to you.
6 I was wondering, who do these reports go to? Is it
7 going to go to perhaps some people other than Judd
8 Buchanan?

9 THE COMMISSIONER: Well, under
10 the order-in-council establishing the Inquiry the
11 report goes to Mr. Buchanan; but no authorization for a
12 pipeline right-of-way can be granted except by the
13 Federal Cabinet. So I think it's safe to say (and
14 Mr. Buchanan has made this plain) the report will be
15 considered by all of the members of the Cabinet and the
16 Cabinet will reach a collective judgment on the matter.

17 The report goes to Mr. Buchanan
18 and his colleagues in the Cabinet, and they decide when
19 to make it public; but I think you can take it that
20 they will give it serious consideration and that they
21 will make it public, too. That, I think, would be
22 in conformity with the practice that has been followed
23 in the past.

24 THE WITNESS: Well, I for one
25 anyways would like to recommend that some other copies
26 go to some other people other than that Department,
27 and that Minister. I, you know, I don't want to see
28 you waste your time.

29 THE COMMISSIONER: Well, I
30 don't think I'm wasting my time. The Minister has

G. Beattie
M. Beaulieu

said that the report will go to himself and his
colleagues in the Cabinet. I think that they will then
make it public. I think you'll all hear about it in
due course.

(WITNESS ASIDE)

THE COMMISSIONER: Does anyone
else wish to say anything? Yes sir.

MIKE BEAULIEU, resumed:

THE WITNESS: Good evening,
Mr. Commissioner. I come from Fort Resolution and
I made a trip out here to speak to the Inquiry and
support the native people of the Community of Fort Smith

We are --

THE COMMISSIONER: You might
just give us your name for the record, sir.

THE WITNESS: I am -- my name
is Mike Beaulieu. I'm from Fort Resolution.

Q And I think you were
sworn in before.

A YES. I spoke at the
Inquiry --

Q All right, go ahead.

A -- at Resolution last
fall.

Q I was pretty certain
your name was Beaulieu.

A We're all over. There
has been many things on my mind as to the role develop-
ment has played in the Northwest Territories up to the

M. Beaulieu

1 present time, and where it's likely to head from the
2 past experiences.

3 The southern way of development
4 has never ever been modified to accept the northern way
5 or the Dene people's conception of development, or even
6 had any consideration or foresight to even ask them
7 how development should come into the land. There has
8 been, in Fort Resolution we live 40 miles away from Pine
9 Point Mines, and without any consideration or consulta-
10 tion with the Dene people of Fort Resolution all of a
11 sudden we got a big Pine Point Mines right 40 miles
12 away that has brought in at the present time about
13 1,200 people, a total work force of 600 people, and
14 along with them they have brought the problems of the
15 south, problems such as environmental damage, social
16 impact, political -- more political, say, in the things
17 that affect us, more so than ourselves, and I question
18 whether the development of the proposed pipelines are
19 going to be along those lines.

20 Eventually some day Pine Point
21 Mines is going to run out of lead and zinc and even
22 now it's quite a sad sight to see, and I fear for what's
23 going to be left in the future. That is just one
24 development project that is situated in a certain area.
25 I hate to see what's going to happen with a proposed
26 pipeline of the magnitude that's been expressed up till
27 this time.

28 I'd just like to go into some
29 of the history of the native people in Fort Resolution
30 and basically it's been things that's been said all

M. Beaulieu

1 along before; but it seems like we're going to have
2 to keep saying these things before the government
3 and the people in the south really do understand when
4 we say that the native people of the Northwest Terri-
5 tories, the Dene people, want when they say they want
6 a just land claims settlement.

7 The people of Fort Resolution
8 as I've been told and understand, have been the oldest
9 community in the north. It has been when the first
10 white man has come up along the river routes, have
11 established trading posts. At one point it was the
12 biggest place in the north, and through progress and
13 time it has developed to be the smallest place in the
14 north. The mission that one time had its centre there
15 has pulled out. The government once had their centre
16 there and has pulled out. The mine that's next door
17 to us has not even considered hiring the unemployed
18 people in the community. The economic basis of the
19 community right now is the sawmill that is operating
20 there at present, however the future of that sawmill
21 is being questioned right now. There is a doubt that
22 the sawmill will be functioning within a year, and be-
23 cause of that the government's involvement, the
24 government's power or whatever they think they have
25 that they can make things run, and when they pull out
26 that's just going to run by itself.

27 The sawmill is not a thing that
28 the native people have depended upon for centuries and
29 centuries. However, the lifestyle it has provided
30 cannot carry on unless there is considerable input from

M. J. Beaulieu

1 both sides, being the government and the native people.
2 What it all boils down to is whether the project is
3 going to be still in operation within a year or whether
4 the native people of Fort Resolution are going to be
5 left again with high hopes of being adjusted to a
6 working class society and then all of a sudden be
7 left without a job when the mill closes down. I have
8 been told just recently in the last couple of days that
9 there's no future planning for that mill. There is no
10 future planning for the economic future of the Dene
11 people of Fort Resolution.

12 This is just a small version of
13 development as seen by myself, and we all know that the
14 pipeline, if it ever gets built, will come in and it
15 will be gone again. What is it going to do to the
16 native people, to the ^{Dene} people of this land who have
17 survived here for thousands and thousands of years?
18 The only way that we see possible that we are going to
19 remain on this land is that we have a just land claim
20 settlement. It has been expressed by various people
21 already today at this hearing that there has been little
22 involvement of the people of this land in development,
23 in game management, in exploration, in the different
24 political government institutions that are formed.
25 Maybe that's why we have so many problems today. We
26 are asking that the Federal Government, that we be
27 given a chance, that we have a say in what happens on
28 this land of ours, We have been here from time
29 immemorial and we're still here today. But we are
30 slowly being faced with what the government calls

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development but what I would call as destruction.

We are slowly being faced with that.

This land is not going to last forever if the development as it's being pushed today, it will never be unless there is consideration from both parties, the government and the Dene people, the corporations, the exploration companies that want to come in here. We have managed this land for thousands and thousands of years, and we believe that what we have to say, we'll keep ^{on} managing this land from time on. It will be a sad day in history when our grandchildren and our great grandchildren and those yet unborn are left with the mess that we could have prevented by putting our minds together and our heads together for what we believe in, not to see how much money we can put in our pockets, but to see what we can do with this land that we have kept for so long.

There are many other things that play an important part in the development -- in the lifestyle of the Dene people today. The government has made them practically totally dependent on their system, on their society, and we are asking now that we be given a chance to speak our minds and that the government listen to us.

There has been little, as you can see, little input from very few concerned people into even this Inquiry today, maybe because they do not understand what it is all about; maybe because they do not understand that somebody else could be so ignorant as to try to see this land be destroyed, that

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1 they do not see that it is important that they should
2 be here. I'll repeat again, it will be a sad day
3 in history if we have no land left for our grandchildren
4 and great grandchildren and those yet unborn.

5 So in concluding I would just
6 say that I would like to see that there be a just land
7 claim settlement before any more development comes into
8 this land. The reasoning for that has obviously been
9 brought out. There's game management, there's political
10 institutions, there's no consideration of the land.
11 Great Slave Lake is now being faced with pollution,
12 a great threat of pollution, and because of that it's
13 because of the big corporations like Cominco that are
14 in there on both sides of the lake -- Pine Point Mines
15 and Yellowknife Mines.

16 Through a just land claim
17 settlement we believe that these things can be prevented.
18 Even now I am afraid to drink the water out of that
19 lake. The fish that are being there the people are
20 telling me now that they're not like they used to be.
21 They're soft and they're no good.

22 So I know I'm repeating
23 myself and I'm repeating what a lot of people have said
24 before, but in closing I would just like to remind
25 the Commissioner and the Commission that we do not want
26 any more major development to come into this land until
27 there is a just land claim settlement. That's all.
28 Thank you.

29 THE COMMISSIONER: Thank you,
30 Mr. Beaulieu.

(WITNESS ASIDE)

F. Paulette

FRANCOIS PAULETTE, resumed:

THE WITNESS: My name is

Francois Paulette. I'm a Dene from this community, also
from
/Alberta, Fort FitzGerald.

I would like to talk on many
things. I'd just like to start out by saying that I
appreciated Roger Brunt's report. It has been emphasized
in the past in studies by the Game Department and
Wildlife Service on concentration of the caribou, on
statistics of how much caribou are killed, of how much
caribou migrate and a lot of the wildlife experts, the
biologists and so forth study these manoeuvres of the
caribou; and it's been said that through reports that
so many caribou are killed each year by both native and
non-native people. Then there is a community in
particular (no names), that this one particular community
with a population of about 150 native people killed
over 5,000 caribou a year, just this one community.
So it's in the book now, statistics that this community
kills 5,000 caribou a year. This report has been there
for a long time.

Then how they get these reports
native
-- well, I call it /land treaty sessions and so forth.
Well, when the biologists want to know how the Indians
or the 'people in a community kill so much, they went
to -- this guy went into the community and talked to
individuals. These native people were not educated in
the white man's way and through interviews I guess
this biologist would come up to an Indian and say,
"How many caribou did you kill this year?"

F. Paulette

1 The Indian person would say,
2 "I don't know," he can't speak English too well.

3 The biologist would say,
4 "What do you think, you killed 25 this year?"

5 The Indian would say, "Maybe.
6 Maybe more."

7 "Well maybe how about 50?"

8 "Yeah, maybe 50."

9 "Well, how about 75? Or 100?"

10 "Oh yeah, maybe 100, maybe
11 more," the Indian would say.

12 And he'd just keep going, the
13 biologist would just keep going, he'd say, "Well, how
14 about 150, do you think you killed 150 this year?"

15 "Maybe. Maybe more."

16 O.K., put down on the paper
17 that the Indian killed 150 caribou. So counting up all
18 the 150 Indian people gathered up, a little over 5,000
19 caribou are killed. So this guy in return comes back,
20 this guy that was more concerned about the caribou than
21 statistics would come back and say, "How can these
22 Indian people kill 5,000 caribou when there's only 150?"

23 So this guy went back and
24 through reports, treaty payments and so forth, how
25 much ammunition they got and so forth. Then he figured
26 out that this whole community got only over 2,000
27 rounds of ammunition and that's all they got for the
28 whole year's supply. Coming up with reports like over
29 5,000 caribou when the ammunition is only over 2,000,
30 but these kind of reports are -- in the past have been

E. Parlette

1 brought out by the Game Department, Wildlife Service.
2 I was just referring to what Roger Brunt was talking
3 about.

4 What I was really going to
5 say was that I was born in this country. I was born
6 and lived and raised as a Dene. All through my young
7 years I've seen a lot, I've experienced a lot to this
8 day. I remember the day when my father and my brothers
9 and my sisters, they got tuberculosis, they were sent
10 away to the hospital, and I remember when the Indian
11 agent, the R.C.M.P. would come into the village and
12 that particular time when my father and my brother
13 and my sister were sent away, my father left us with
14 his supplies, with his equipment, with his dogs, with
15 the carry-all, with the ammunition, / ^{with the} guns and so forth,
16 and the R.C.M.P. come in and they shot the dogs, took
17 the guns, told my mother that, "You have no need for
18 these things now because your man has gone in the
19 hospital."

20 That day was very -- from that
21 day on I grew up bitter, not bitter against the white
22 man but he had little concept of what the Dene, the
23 red man is all about, and I lived hard those years.

24 As the Chief of Smith indicated,
25 the relocation of the Dene from across the border to
26 Fort Smith, many changes have taken place. I remember
27 those days when I was growing up that in the Community
28 of Fitz people were good, clean, had a good life.
29 Very little I seen booze come in there.

30 Through talks with my father,

F. Paulette

1 my grandparents, they gave me in pauses tradition,
2 culture, and memories of the people; and to this day
3 we survive as Indian people through all these things
4 without putting things in the book. It's hard to live
5 in a society that is foreign to the Dene.

6 My father would tell me, he
7 said, "The Hudson's Bay come in, they pull in the
8 barges", they pay him 35¢ a day for hauling the barge.
9 They portage the supplies over the rapids to Fort
10 Smith and as machines came in, they built a road.
11 The Hudson's Bay built a road.

12 As progress in the north was
13 being established through the Territories, more supplies
14 came and the Northern Transportation Company was
15 established at that time, somewhere in those years.
16 My father told me that white man cannot even get along
17 together. So the Northern Transportation Company,
18 Hudson's Bay said, "You cannot use my road. This
19 road was built for the Hudson's Bay purposes to carry
20 supplies over the portage, and the white man ought to
21 build another road alongside their white brothers."

22 Through the years as progress
23 developed they built a bigger highway with faster
24 machines and so forth.

25 Then I seen my people, my
26 people start to get affected by the establishment -- more
27 booze start to come in, they start to travel^{Smith}/out of
28 family problems. But still the Indian people went back
29 to the bush in the trapping, hunting and fishing
30 seasons to go back and live in the country. My parents

F. Paulette

1 would take me back in the country. In the summertime
2 we would live peacefully in the village. Then one
3 year my father was a chief at the time, was asked
4 "We're going to move you people to Fort Smith and
5 we're going to give you good homes, good services,
6 closer to hospital, closer to R.C.M.P., closer to
7 everything. Then your children won't have to ride
8 16 miles a day by bus, they can go to school." This
9 was done.

10 Also at the same time in 1950,
11 in the later '50s, a survey crew come in and surveyed
12 the Slave River from here to Fort FitzGerald, and these
13 people didn't know what they were surveying for. What
14 is the purpose? To them it was work, they get money,
15 they get something. Today I look in in Smith. This
16 is what to me that's genocide, cultural genocide,
17 I would call it, political genocide.

18 We as Indian people, as Dene
19 people, as the red man, we have Dene law, we have laws
20 that are there. They're not written on paper, and we
21 respect the white man's law. They have their laws; we
22 have our laws. Today I feel sad inside when I see
23 my people, the people that were so close together in
24 the past 20 years or so, fragmented with booze, with
25 the church. I don't consider them bad people. They're
26 good people. Education is another thing that the white
27 man has imposed upon us, we've had to learn their ways.
28 That, too, everything seems to be one side. Nobody
29 doesn't want to learn the Indian way or the values of the
30 Dene people, and their spiritual and their religious

F. Paulette

1 aspect of their way of life. Today I see all through
2 the Territories highways coming in. Today we're sitting
3 here talking about Mackenzie Valley Pipeline, followup
4 of pipelines after pipelines. Dams to be built. My
5 red brothers in the south, in the States and Southern
6 Canada went through a lot of hardships getting the same
7 exposure that we are getting right now in the Territories.

8 People talk of the Territories
9 as the last frontier, the last grazing grounds for the
10 big herd ^{wood} of/buffalo, the last stand for the Dene
11 people or for the Indian people of North America to make
12 their biggest accomplishment in respect to their way of
13 life, their governmental institutions and so forth.
14 The park, the Wood Buffalo National Park, which has
15 been set up to protect the buffalo, today regulations
16 are imposed, laws that are foreign again to us,
17 people in Smith, treaty people, the Dene, can no longer
18 go trap in the park before someone pick up their trap
19 and tell them, "You cannot trap/ ^{in here,} you are illegally
20 trapping."

21 One of the people killed a
22 buffalo out of the Wood Buffalo Park, just on this
23 side. They confiscated it, they took the buffalo
24 away from him. They said, "You illegally shot that
25 buffalo." Just 20 miles, 15 miles north of here or
26 west of here, they call it Mission Farm.

27 Ten years ago buffalo used to
28 graze in there and used to -- Indian people used to
29 go over there close and go and hunt. Today farmers,
30 so-called farmers, were given leases to this ground.

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1 Today they have nothing to show there. They have one
2 gas pump, I think. That land is all our land, it's
3 leased land now, they fenced it. The little cattle
4 or sheep or pigs they had in their venture died off
5 or weren't properly taken care of. It wasn't economically
6 feasible to -- and they're still there and today no
7 longer the buffalo go there and -- so that the Indian
8 people can go for their meat.

9 Now they travel farther
10 north into the Hook Lake-Grande Detour area, today
11 our Indian people are so down, they're so -- they have
12 no way that their dignity, their pride, their identity,
13 there's nothing there. Today a few young bucks are
14 growing up today that are getting back/^{to} that way. When
15 we stand up to speak in public we're called down, we
16 are called radicals, leftists, Communists, socialists.
17 Why is that? In the past when the Indian people fought
18 for their land they were called pagans, savages, you
19 know. "What are you fighting?" You know, today they
20 are called militants. To me I don't understand these
21 things. I don't understand sometimes the white man.

22 I don't like using the word
23 "white man". I'd rather call them "my white brothers."
24 But they haven't showed that respect for the Dene, for
25 their red brothers. When I talk, I'm not talking of
26 discrimination. I'm not a racist. I am proud of what
27 I am. All these things have been going on.

28 As I said, we have a way, we
29 have a religion, we have a spiritual way of life. It's
30 there. Through education we like to set up programs

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1 so that the Dene people can put in their own program
2 in the curriculum of the white man's education so that
3 we can uphold and upkeep and continue our culture, our
4 tradition. I tell the teachers, I tell the principal
5 some good idea. They don't do nothing about it.

6 These are the kind of things
7 -- the land claims will determine that future for us.
8 Social development also. Today we lost the contract
9 with -- today we were trying to set up a contract for
10 wood-cutting so that we can hire local Dene people.
11 They said our bid was \$3. too high, that's what they
12 said. They move it aside, "You cannot have the
13 contract." Instead, another white man has it.

14 These kind of things, every
15 time we try to come up with something, we are pushed
16 down. Many times, and people in this town here say
17 that there is no discrimination, that there is no
18 conflict between the white and the Dene. There is a
19 conflict, there is a problem. They say, "We are concerned
20 about our native people." They are not concerned. It
21 is a pity to see the way this society, this system is
22 built on. The church, once they established some at
23 Fort Smith, the white man that first came in here have
24 to also remember that their red brothers helped them
25 survive in this country. Today the church has a big
26 church, they have lots of land, they have a big home
27 there, they don't visit their Indian people now. The
28 R.C.M.P. should be there not throwing them in jail,
29 they should establish some kind of education so they
30 can tell the Indian people about the white man's law,

F. Paulette

1 instead they're thrown in the can for reasons that the
2 Indian people don't even know themselves. This is co-
3 operation if they do this. This is not happening.

4 Not only here, all through the
5 Northwest Territory, that's happening in the south.
6 It's the aboriginal people that have not are constantly
7 pushed down; you call this a just society in Canada
8 or in the States.

9 It is hard for me to accept
10 this way of life of the white man. I have education.
11 It's not wrong for me to live the way I want to live.
12 Sometimes do I have to be accepted, do I have to cut
13 my hair to be accepted in the white man's society? No
14 longer can I sit down with the white brothers and have
15 a good talk. When I talk they think I am insulting
16 them or criticizing them or calling them down. These
17 kind of things are happening and it's sad to see.

18 As I said, the land claims
19 is going to determine the future of the Dene in the
20 Territories. The Mackenzie Valley Pipeline, the
21 development, I have no faith in. I don't have any hope
22 of the white man's system, their society. Today Buchanan
23 is rushing the Indian people to have a land settlement.
24 They're even rushing the Berger Commission to settle
25 this whole, get the hearings over. This earth is going
26 to be here all the time, it's not going to be taken
27 away. Why^{are} they rushing? These things I do not
28 understand. These things, the oil, the minerals are
29 going to be gone -- it's going to be there all the
30 time. I don't think anything of this sort should be

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1 rushed. It should be taken in detail and studied.

2 You know, I appreciate, I
3 respect the white man's knowledge of their science, of
4 their education and their ability to think differently
5 and make things more easier for themselves. Today they
6 look at the north and they want to rape the land and
7 leave it that way. The white man has travelled to the
8 moon and found nothing there so they left it, and
9 they're talking of going to the stars. These things
10 I do not understand sometimes.

11 Many times I've sat down and
12 I've talked to a lot of white people. As I said, they
13 call me a radical or a racist. It's sad, but again I
14 also feel sad for the white man. They do not know what
15 they're doing at times. This is why the Dene today is
16 in such a bad position. The whole treaty sessions that
17 were settled in the first treaties, these are indications
18 that the government, the white establishment are not
19 -- they don't have a heart, they don't have it, they're
20 there for money.

21 So I'd like to say to you,
22 Mr. Berger, that when you follow up with your report
23 that the 450,000 square miles that the Dene people are
24 talking about is what we want before a land settlement;
25 that development, whether it be Mackenzie Valley Pipeline
26 or highways, hydro, anything, it's destruction at the
27 very end; that it is a social environmental impact
28 both on the earth and also to the people -- the inhabi-
29 tants of the earth; and that the Dene people of the
30 Territories, as I said, we have alternate ways of

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1 development, development in the north and that develop-
2 ment would be determined by the kind of land settlement
3 that we have in the Northwest Territories. I feel
4 ashamed of Buchanan's remark a week ago, a man with a
5 big responsibility saying something stupid like what
6 he said.

7 I hope not only you but
8 people who are sitting in this room think of many things
9 not just of what we are talking about, but them as
10 people, what kind of lives we're going to lead, not tomorrow
11 but in the future. Thank you very much.

12 THE COMMISSIONER: Thank you,
13 Mr. Paulette.

14
15
16 THE COMMISSIONER: Well, we've
17 heard some very worthwhile statements tonight. Does
18 anybody else wish to say anything?

19
20
21 THE WITNESS: I just forgot
22 one thing. I have been, from sources I've been hearing
23 that the Mackenzie Forest Service or the lands and
24 forests of the Territories are not going to put out
25 certain fires, or they're going to let the fires burn
26 in the Northwest Territories in the fire seasons, or
27 -- and again that's, you know, that is one thing that
28 you should consider that when there's a fire you're
29 not only burning trees, it's killing a lot of animals.

30 Even to that, I hear also that

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M. Beaulieu

1 if there are fires in the Territory that they are
2 going to bring southern experts on fire-fighting when
3 there are a lot of young bucks in the Territories that
4 can fire-fight just as good. You know, these are the
5 kind of things that are happening with government
6 people, and many things like this should be looked into.
7 You know, game regulations, social development, you
8 know. But this whole thing about the Mackenzie forests,
9 the lands and forests, they're going to let the
10 fires burn this summer because they don't have money
11 or it's land^{that} is not used and it's a wasteland^{let it burn}, and to
12 a lot of Dene people it's land that they hunt and fish
13 and trap on.

14 I think that the Lands and
15 Forests should review their recommendations or whatever
16 they have in mind.

17 (WITNESS ASIDE)

18
19 MIKE BEAULIEU, resumed:

20 THE WITNESS: Mr. Commissioner,
21 I understand that this Inquiry is to determine if --
22 well, to determine how a pipeline should be built if
23 it is decided when and how it should be built. I have
24 a question for you. Is that correct, that you are
25 here to hear statements as to how it should be built,
26 not whether it should be built or not?

27 THE COMMISSIONER: Well, I don't
28 decide anything. The Government of Canada decides
29 whether there will be a pipeline and where it is to
30 be built and when it is to be built and who is to build

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1 it, if indeed it is to be built. But in order to make
2 an intelligent judgment they have sent me to the north
3 to tell them what will happen if we build a gas pipeline
4 and then an oil pipeline, what will that mean to the
5 people, the environment, and the economy of the north.
6 On the basis of that, and as I said earlier the Energy
7 Board's Report, they will decide whether there is to
8 be a pipeline. Then presumably they'll look at my
9 report and consider where it ought to be built and
10 when it ought to be built and who ought to build it,
11 and how it ought to be built. So I'm dealing with all
12 of those questions and people are entitled to tell me
13 and they have, the companies and the environmentalists
14 have been arguing before me for quite a few months
15 about where it should be built and where it shouldn't
16 be built and what time of year it should be built, and
17 what time of year it shouldn't be built, and all of
18 these things because if the government decides that
19 they're going to build it, then they want the benefit
20 of my recommendations as to how it should be built.

21 Maybe it's getting late, I
22 don't know whether I'm making any sense to you.

23 THE WITNESS: Yes. Just to
24 carry on further with what I wanted to ask you, you've
25 heard evidence or briefs on the offshore drilling in
26 the Beaufort Sea. Your report hasn't gone in yet,
27 has it? I understand also that the Federal Government
28 has granted the permission to the oil companies to
29 start drilling in the Beaufort Sea this summer. Is that
30 correct?

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THE COMMISSIONER: Yes.

THE WITNESS: It raises a question in my mind whether all what we're saying here or have said up to this time and the time that you present your report, whether it will all be a waste of time if you're going to hear evidence and briefs on offshore the drilling in the Beaufort Sea, that the government is still going ahead and grants permission before you send in your report, then all your Inquiry and your Commission has been a waste of time. It brings a doubt to my mind.

THE COMMISSIONER: Well, let me say something about that. That's a point that I'm sure leaves people in some confusion. The government has said to Dome Petroleum that they want them to go ahead and drill two wells in the deep water of the Beaufort Sea this summer. The government wants Dome to do that so that the government will know whether there is any oil or gas underneath the deep waters of the Beaufort Sea. They want to know if there is oil and gas there.

Now the government in fact decided two or three years ago that they would let Dome drill those wells, and only recently they felt that they should take another look at it, and after they had taken another look they still went ahead with it. But their concern is to find out if there is any oil and gas underneath the Beaufort Sea.

I heard evidence at Inuvik over a period of several weeks and in the Inuit villages

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1 on the perimeter of the Beaufort Sea about the conse-
2 quences of offshore drilling in the Beaufort Sea and
3 the reason was this. We had been told by the pipeline
4 company that if you establish gas and oil pipelines
5 then you've got to keep gas and oil running through
6 them. Once you build the pipelines, then you have a
7 great incentive to keep on exploring into the future,
8 so that you will continue to be able to have gas and
9 oil flow into the south.

10 So I said, "If you have a
11 gas pipeline and an oil pipeline running from the
12 Arctic to the mid-continent, you're going to have
13 greatly expanded exploration in the Beaufort Sea, and
14 I want to know what the risks are that we may be
15 running if we drill not two wells, but 100 wells in
16 the Beaufort Sea." That is a risk obviously of a
17 different order of magnitude than the risk entailed
18 in drilling two wells.

19 The government had decided
20 two or three years ago that they were going to drill
21 two wells this summer to see if there was oil and
22 gas there. My concern is, if you build a pipeline and
23 you expand your drilling activities in the Beaufort
24 Sea, and you drill say 100 wells, ^{then} what is the risk that
25 you're running, and that's a risk that has to be taken
26 into account when the government decides whether to
27 build a gas pipeline and then an oil pipeline. I say
28 100 wells because in the past ten years there have been
29 about 100 wells drilled in the Mackenzie Delta. So
30 just putting it in a rough way, if we did build gas and

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oil pipelines, we might very well have 100 wells drilled in the deep waters of the Beaufort Sea in the next 10 or 15 years and we as intelligent human beings, weighing the future of the north, should bear that risk in mind, so the Inquiry has been looking into that long-term risk. The government has assessed the short-term risk of two wells and ^{has} decided that that is an acceptable risk. The Inquiry is looking at the long-term risk of a proliferation of wells, 100 wells in the deep waters of the Beaufort Sea and it will in due course be for the government, on the basis of my report, to determine whether that risk is acceptable or not.

That's a long-winded answer and I understand it isn't easy to see where the government's decision already made leaves off and the work of the Inquiry carries on, but I've done the best I can.

Bear in mind that this Inquiry is a thing that we're doing for the first time in Canada, so you have to make sure that you're doing the job properly and assessing all the risks that should be taken into account as you go along.

THE WITNESS: Thank you.

(WITNESS ASIDE)

FRANCOIS PAULETTE, resumed:

THE WITNESS: There was -- I was at the hearing in Fort Simpson, September 6th or sometime. A fellow from Gas Arctic who was a consultant was talking about the Mackenzie Valley Pipeline, it

F. Paulette

1 would be like a thread across a football field and
2 that's as far as he went and it wouldn't touch anything
3 because -- just a thread across a large vast of space.
4 But not realizing or indicating like, I understand
5 there would be connections or about, you know, other
6 connecting smaller gas pipelines into the big one.

7 THE COMMISSIONER: Well, the
8 gas pipeline, once it is built and in the ground,
9 buried in the ground, may well be like a string across
10 a football field, but the only trouble is you have to
11 build it first and that means that you have to bring
12 six or 7,000 men to build it; you have to establish
13 spreads; you have to build hundreds of miles of
14 connecting roads over the snow and ice; you have to
15 build wharves; you have to double the capacity of the
16 fleet of tugs and barges on the Mackenzie; you have to
17 bring in hundreds and hundreds of pieces of equipment
18 and it may take you three years, maybe four, maybe five,
19 and I don't really think that that phrase which was
20 no doubt dreamed up by a public relations man who had
21 never seen the north, I don't think that any responsible
22 spokesman for the industry still talks that way. I
23 think they've learned a lot during the Inquiry, and
24 I haven't heard that phrase since Fort Simpson.

25 THE WITNESS: Well, I just
26 thought of it because it was interesting because if
27 you are looking at it for a long range, you know,
28 instead of just a thread across a football field it
29 will look more like a spider web. With one man or
30 with one guy with all the controls, with anyone

F. Paulette
G. Kurszewski

1 interfering with these lines are going to be.

2 THE COMMISSIONER: Well, I
3 don't know how far you can take these metaphors.

4 THE WITNESS: Well, this is
5 just something on this pipeline. He probably never
6 had it in mind before he said that, looking like a
7 thread across a football field.

8 THE COMMISSIONER: Well, let
9 me say I'm not impressed by that particular catch
10 phrase, so I think it's a little more complicated
11 than that.

12 THE WITNESS: O.K., that's
13 all.

14 (WITNESS ASIDE)

15
16 GEORGE KURSZEWSKI, resumed:

17 THE WITNESS: I understand
18 people at Fort Good Hope
19 one of the native said it was more like a slash across
20 the Mona Lisa.

21 THE COMMISSIONER: I think that
22 I am interested in the evidence and the facts and
23 these are very worthwhile flourishes to conclude a
24 speech, but that's -- O.K., anybody else?

25 (WITNESS ASIDE)

26 THE COMMISSIONER: Well, I
27 want to thank all of you for your contributions when
28 we were here in October when there were so many of
29 you wanted to speak that you were -- you kept us here
30 until quite late, and I want to thank you equally for
your contributions today, because they have been

1 thoughtful and helpful to me. I have said before that
2 the Inquiry is proceeding on the footing that the
3 people of the north are to be consulted about their
4 future, that's why the Inquiry is here. It's my job
5 and now that I've had a chance of hearing your views
6 it helps me to formulate my report to the government
7 and to make my recommendations to the government.

8 We will be returning to
9 Yellowknife tomorrow and we'll be starting our formal
10 hearings there again on Monday and then we'll be going
11 to Southern Canada a week Monday to begin the hearings
12 in the major centres in Southern Canada, and we're
13 going to Southern Canada because what happens here in
14 the north is a matter of concern to all Canadians, and
15 the interest that has been shown by people in Southern
16 Canada is quite remarkable. There are a multitude of
17 letters and briefs and we are not able to go to all the
18 centres in Southern Canada that want us to visit them,
19 but we are visiting as many as we can within the month
20 we've set aside for this purpose.

21 I should say that when I was
22 here informally by myself before the hearings had
23 ever begun, the Mayor was good enough to show me
24 around the town and tomorrow morning Mr. Kurszewski
25 and Chief Cheezie, I understand, are going to show me
26 around FitzGerald, and so I'll simply say that it's
27 been very enjoyable for me to be here on two occasions
28 now, and to hear from you and let me just thank you
29 for your contributions and to say that we still have to
30 visit Fort Providence, Fort Rae, and after that we

1 will have been to every community in the Mackenzie
2 Valley, the Mackenzie Delta, the perimeter of the
3 Beaufort Sea and the Northern Yukon and will have
4 heard from everyone who has something to say about
5 this.

6 We'll adjourn the hearing
7 then. Thank you very much.

8 (PROCEEDINGS ADJOURNED TO MAY 10 , 1976)
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347

M835

Community 48

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

Fort Smith; April 30, 1976

DATE DUE

BORROWER'S NAME

347
M835
Community 48

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MACKENZIE VALLEY PIPELINE INQUIRY

Government
Publications

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Vancouver, B.C.,

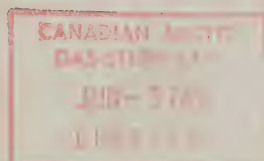
May 10, 1976.

PROCEEDINGS AT COMMUNITY HEARING

Volume 49

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Community 49



APPEARANCES:

Mr. Ian G. Scott, Q.C.
Mr. Ian Waddell, and for Mackenzie Valley Pipeline
Mr. Ian Roland, Inquiry;

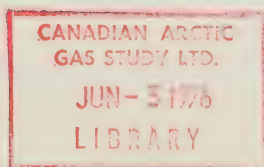
Mr. Pierre Genest, Q.C. and
Mr. Darryl Carter, for Canadian Arctic Gas
Pipeline Limited;

Mr. Alan Hollingworth and
Mr. John W. Lutes, for Foothills Pipe Lines Ltd.;

Mr. Russell Anthony and
Pro. Alastair Lucas for Canadian Arctic Resources
Committee;

Mr. Glen Bell, for Northwest Territories
Indian Brotherhood, and
Metis Association of the
Northwest Territories.

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1 Vancouver, B.C.,

2 May 10, 1976.

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Ladies and
5 gentlemen, I want to welcome you to the first of a
6 series of hearings that the Mackenzie Valley Pipeline
7 Inquiry is holding in the provinces of Canada. We intend
8 at these hearings to give the people who live in the
9 provinces an opportunity to express their views on the
10 subject of this Inquiry.

11 We in Canada stand at our last
12 frontier, and we have some important decisions to make,
13 decisions for which all of us will share a measure of
14 responsibility. Two pipeline companies, Arctic Gas and
15 Foothills Pipe Lines, are competing for the right to build
16 a gas pipeline to bring natural gas from the Arctic
17 Ocean to Southern Canada and the United States.

18 The Government of Canada has
19 established this Inquiry to see what the social, econom-
20 ic and environmental consequences will be if the pipeline
21 goes ahead, and to recommend what terms and conditions
22 should be imposed if a pipeline is built.

23 We are then conducting an
24 Inquiry about a proposal to build a pipeline along the
25 route of Canada's mightiest river, a pipeline costlier
26 than any in history, a pipeline to be built across our
27 Northern Territories, across a land where four races of
28 people (white, Indian, Metis and Inuit) live, where seven
29 different languages are spoken, the first pipeline in
30 the world to be buried in the permafrost.

1 The pipeline project will not
2 consist simply of a right-of-way; it will take three
3 years to build, it will entail hundreds of miles of
4 access roads over the snow and ice, it will mean that
5 6,000 workers will be needed in the north, and 1,200
6 more -- 6,000 workers will be needed to build the
7 pipeline and 1,200 more to build the gas plants in the
8 Mackenzie Delta. It will mean pipe, barges, wharves,
9 trucks, machinery, aircraft, airstrips. In addition
10 it will mean enhanced oil and gas exploration and
11 development in the Mackenzie Valley, the Mackenzie Delta,
12 and the Beaufort Sea.

13 The Government of Canada has
14 made it plain that the proposed gas pipeline is not to
15 be considered in isolation. The Government of Canada
16 in the Expanded Guidelines for Northern Pipelines
17 tabled in the House of Commons , has said that this
18 Inquiry must proceed on the assumption that if a gas
19 pipeline is built, then an oil pipeline will follow.

20 So we must consider then the
21 impact of an energy corridor that will bring gas and
22 oil from the Arctic to the mid-continent. Now it will
23 be for the Government of Canada, when they have my
24 report and the report of the National Energy Board, to
25 decide whether the pipeline should be built and the
26 energy corridor established. These are questions of
27 national policy to be determined by those elected to
28 govern our country.

29 My task and the task of this
30 Inquiry is to make sure that we understand the consequences

1 of what we are doing to enable the government to make
4 an informed judgment.

5 The Inquiry began its hearings
4 in Yellowknife on March 3, 1975. That's something
5 like 15 months ago. Since then we have held many
6 months of formal hearings listening to the evidence of
7 engineers, scientists, biologists, anthropologists,
8 economists, listening to the people who have made it
9 the work of their lifetime to study the north and northern
10 conditions. The environment of the Arctic has been
11 called fragile. That may or may not be true. Arctic
12 species certainly are tough, they have to be to survive
13 but at certain times of the year, especially when they
14 are having their young, they are vulnerable.

15 Now, if you build a pipeline
16 from Alaska along the Arctic Coast of the Yukon you will
17 be opening up a wilderness where the Porcupine caribou
18 herd calve on the Coastal Plain and on the foothills
19 every summer. It is one of the last great
20 herds of caribou in North America. Then it is proposed
21 that the pipeline from Alaska should cross the mouth of
22 the Mackenzie Delta, where the white whales of the
23 Beaufort Sea have their young each year. Millions of
24 birds come to the Mackenzie Delta and the coast of the
25 Beaufort Sea each summer from all over the Western
26 Hemisphere to breed and to store up energy for their
27 long journey south in the fall. Can we build pipelines
28 from the north under conditions that will ensure the
29 survival of these species?

30 These are some of the questions

1 we are examining. But it is the people of the north
2 that have the most at stake here, because they will have
3 to live with whatever decisions are made. That is why
4 the Inquiry has held hearings in 28 cities and towns,
5 villages, settlements, and outposts in the north, to
6 enable the peoples of the north to tell me, the govern-
7 ment, and all of us what their life and their own
8 experience has taught them about the north and the likely
9 impact of a pipeline and energy corridor.

10 The Inquiry has been from
11 Sachs Harbour to Fort Smith, from Old Crow to Fort
12 Franklin, and has heard from 700 witnesses in English,
13 French, Loucheux, Slavey, Dogrib, Chipewyan and Eskimo.
14 Our task is to establish constructive approaches to
15 northern development. If we are to do that we have an
16 obligation to canvas all of the questions before us.
17 Some of these questions are:

18 . Should native land claims be settled before the
19 pipeline is built?

20 . If it is built and the native people want to par-
21 ticipate in its construction, how can we ensure that
22 they are given an opportunity to work on the pipeline?

23 . Can they develop skills on the pipeline that
24 will be of some use to themselves and to the north after
25 the pipeline is built?

26 . Can we provide a sound basis for northern business
27 to obtain contracts and sub-contracts on the pipeline?

28 . What about the unions? We are told they have an
29 awesome measure of control over pipeline construction in
30 Alaska. Should they have the same measure of control

1 over pipeline construction in the Mackenzie Valley?

2 . What about the local taxpayer in the larger
3 centres such as Yellowknife and Inuvik?

4 . If you have a pipeline boom you will have to
5 expand your schools, your hospitals, your Police Force,
6 your local services. What measures ought to be taken
7 to enable the municipalities and other institutions of
8 local government to cope with the impact?

9 We Canadians think of ourselves
10 as a northern people, so the future of the north is a
11 matter of concern to all of us. In fact, it is our own
12 appetite for oil and gas and our own patterns of energy
13 consumption that have given rise to proposals to bring
14 oil and gas from the Arctic. It may well be that what
15 happens in the north and to northern peoples will tell us
16 what kind of a people we are. That is why we are here
17 to listen to you tonight.

18 I think that before I go any
19 further I should introduce to you some visitors from
20 the north who accompany this Inquiry wherever it goes.
21 The C.B.C. Northern Service has established a broadcast-
22 ing unit that broadcasts every night over radio and
23 television throughout the Northwest Territories and
24 the Yukon to the peoples of the north in their own
25 languages, and the northern broadcasting unit is with
26 us tonight. They consist of Whit Fraser, who broadcasts
27 in English; Abe Okpik, who broadcasts in Inuktitut
28 the Eskimo language of the Western Arctic; Jim Sittichinli
29 who broadcasts in Loucheux; Louis Blondin, who broadcasts
30 in Slavey; and Joe Toby, who broadcasts in Dogrib and
Chipewyan.

1 Chipewyan. Now I will ask Mr. Ian Scott, who is
2 Commission counsel, to outline the procedure we want
3 to follow this evening.

4 MR. SCOTT: Mr. Commissioner,
5 I thought it might be useful at this stage to outline
6 for those who are here the procedure that we intend to
7 follow in Vancouver and in the other cities of Southern
8 Canada that we will visit in the next few weeks, because
9 it will differ slightly from the procedure that has
10 been followed in the formal hearings at Yellowknife and
11 in the community hearings that have been held in the
12 28 communities up the Mackenzie Valley and the Mackenzie
13 Delta.

14 The procedure has been designed
15 by us with the assistance of counsel, who act for the
16 major regular participants in the Inquiry, to ensure
17 that the proceedings will be as informal and as relaxed
18 as possible, hopefully guaranteeing that it will be
19 possible for you to make your submissions in a comfort-
20 able way. The atmosphere of this mini-Versailles in which
21 we find ourselves is somewhat different from the atmos-
22 phere, Mr. Commissioner, in the Explorer Hotel in
23 Yellowknife. It works a little against that, but I
24 think we can overcome it.

25 I should say first of all
26 that we propose regularly to sit three sessions a day,
27 a morning session, an afternoon, and an evening session.
28 Before these hearings in Southern Canada began, we
29 advertised in newspapers in all the principal cities
30 in Southern Canada asking those who wished to make

1 public submissions to write or telephone us in advance,
2 indicating their intention. The purpose, of course,
3 was so that we would have some idea of the numbers of
4 persons who wished to be heard by the Commissioner,
5 with a view to allowing us to allocate the time required
6 in Southern Canada and allowing us to map out a
7 timetable in each particular city. As a result, the
8 people who responded to our ads and wrote or telephoned
9 us, have been given appointments and will be appearing
10 before the Commission at one of the sessions each day.
11 I want to emphasize, however, Mr. Commissioner, because I
12 know it's your view, that the purpose in giving appoint-
13 ments is not to close out others who may want to make
14 submissions to the Inquiry, although they have not respon-
15 ded to our advertisement. It therefore follows that
16 if anybody here or elsewhere wishes to make a submission
17 to the Inquiry, we are anxious to hear from him or her
18 and a submission can be made in one of two ways:

19 . If you wish to make a written submission, no matter
20 how informal, you may do so by writing to the Mackenzie
21 Valley Pipeline Inquiry in the City of Yellowknife,
22 the Northwest Territories, at any time before the
23 Commission's report is made.

24 . If you wish to be heard in person at a hearing in
25 Southern Canada and have not given notice to us, if you
26 would be good enough to speak to me or to Mr. Waddell,
27 who is seated at the small table at the other side of
28 the room, sometime this evening, we will do our best
29 to make it possible for you to make an oral submission
30 to the Inquiry when it's here in Vancouver.

1 I should emphasize that the
2 persons who will be making submissions in Southern Canada
3 will, by consent of counsel, not here be subject to
4 cross-examination. However, to ensure that each of
5 the participants who wishes to do so is entitled to
6 comment on the submissions that have been made, we
7 have made it clear that at the end of each session
8 each of the participants will be allowed ten minutes
9 if they elect to use it to respond to what has been
10 said.

11 Now seated in front of me
12 are a number of counsel, and supporting staff of the
13 regular participants, and they include of course parties
14 who have participated not only in all the community
15 hearings but in all the formal hearings at Yellowknife,
16 and among them are, of course, the counsel for the two
17 applicants, Canadian Arctic Gas Pipeline Limited and
18 Foothills Pipe Lines Ltd., counsel for the Canadian
19 Arctic Resources Committee, a consortium of persons and
20 organizations interested in the environment, counsel for
21 the Northwest Territories Indian Brotherhood and Metis
22 Association; counsel for the Inuit Tapirisat of Canada
23 and the Committee for the Original Peoples Entitlement;
24 counsel for Yukon Indians; and not present tonight but
25 present on other occasions, counsel for the Association
26 of Municipalities of the Northwest Territories and the
27 Northwest Territories Chamber of Commerce.

28 When the submissions are called
29 we will ask the person making the submission whether it
30 be formal or more lengthy to take his place at the table

Rev. W. Maultsaid

1 with the microphones. He will be asked to take his
2 oath or to affirm. The purpose of doing that is because
3 it is a practice we have followed not only at formal
4 hearings, but in the community hearings as a testament
5 of the importance of the matters that the Inquiry has
6 to consider.

7 Now, Mr. Commissioner, that's
8 all I have to say and I think we're ready to begin, if
9 you please, and the first submission is to be made by
10 the Reverend Wes Maultsaid, education officer for the
11 Inter-Church Committee for World Education Development.
12 Mr. Maultsaid.

13
14 REV. WES MAULTSAID, sworn:

15 THE WITNESS: I don't really
16 remember the last time I was in such an informal and
17 relaxed atmosphere, I felt so comfortable, and
18 I wondered how come I was first on the list for this
19 evening, and then I see that right after me is the
20 Bishop and then I see she brought the Bible, so I
21 suppose that's a precedent for the hearing.

22 It's an Act of God, some
23 said, as the drought swept over the countries which lie
24 across Africa at the southern edge of the Sahara. At
25 least 200,000 people died and thousands of children are
26 permanently damaged because of severe malnutrition in
27 early childhood. The response, immediate sympathy and
28 a desire to help.

29 But as we heard more facts from
30 the U.N. and the F.A.O., we learned not only was the

Rev. W. Mauttsaid

1 drought predictable but also ample water is available
2 below the surface. When we probed deeper, we discovered
3 four main crops in the Sahel: ground nuts, cotton,
4 ~~sorghum~~ and millet. Of the first there are 1,200
5 varieties developed to be drought-resistant. Of the
6 second, production went up between 4% and 10% between
7 1964 and 1974. But what about production of ~~sorghum~~
8 and millet, the staple diet of 80% of the population?
9 It has risen slower than the increase of population.
10 Why the disparity? Peanuts and cotton are for export,
11 and of concern to the western world. Sorghum and millet
12 are ~~merely~~ the staple food of the people. Vast amounts
13 of investment, of technical skill, of irrigation, and
14 of research have been applied to the former, and none
15 to the latter.

16 The Act of God turns out to
17 be an act of persons, and our response of sympathy and
18 relief grows into a concern for justice. What began
19 as a concern for people over there, turns out to be about
20 us. We are involved because of who we are and how
21 we live. We give this example to point out the general
22 endemic injustice that works not only between the rich
23 countries and the poor, but within each country between
24 those who are in the main steam and those who are not.

25 The present world order is
26 characterized by the maldistribution of wealth and
27 control of resources by a small minority. In the so-
28 called Third World, this order emerges from a history
29 of colonialism. In Canada, in the words of the Senate
30 Committee on Poverty,

Rev. W. Maultsaid

1 "The economic system in which most Canadians
2 prosper is the same system which creates poverty."

3 Our growth-oriented economy
4 of its very nature excites and encourages those already
5 in its mainstream, and by that same process pushes the
6 inadequate, the uprooted, and the desperate into the
7 margins. We are being made to expect too much. We are
8 taking too much, and in the words of Barbara Ward,

9 "We are sloshing on and throwing away too much."

10 Planet earth cannot afford to
11 sustain the rich 15% who use all the marvellous achieve-
12 ments of science and technology to produce 1,200
13 varieties of peanuts of drought-resistant varieties
14 to feed the already fed up, while people starve. But
15 all over the world people of the margins are struggling
16 to liberate themselves. Not everybody desires to jump into
17 the mainstream because it appears to be rushing into ecological
18 disaster, environmental collapse, social alienation and violence.

19 Many people dare to offer us
20 an alternative, based, we believe, on the values taught
21 by prophets and sages since the beginning of history.
22 Respect for human dignity, justice, frugality, honesty,
23 moderation, and equality. It is easy for us in Southern
24 Canada to grow skeptical and cynical; skeptical about
25 the values of Inquiries such as this one, when we read
26 about decisions already made concerning the exploitation
27 of energy resources in Northern Canada; and cynical
28 about the ways in which decisions are made and approval
29 given to such high-risk adventures as offshore drilling
30 in the Beaufort Sea.

Rev. W. Maultsaid

So we thank you, Mr.

Commissioner, for insisting that some of the hearings of the Mackenzie Valley Pipeline Inquiry be held in Southern Canada. The process has awakened us to examine the premises and the direction of development in Canada, and forced us to pause, listen, and learn from those who offer us other ways of perceiving and acting.

We thank you also for the style and manner in which the Inquiry is conducted. That is, with openness, graciousness, wisdom and with care and diligence to listen to the people of the north.

We represent Ecumenical Development Education Groups from 16 communities in British Columbia. Our purpose is to increase our awareness of world needs and world development, and to initiate, organize, and support action related to issues of social justice. The 1975 Labor Day message of the Canadian Catholic Conference,

"Northern Development: At what cost?"

jolted our awareness. Since then we have been involved in workshops and seminars in our communities, met with representatives of the Inuit, the Metis, and the Indian Associations, studied documents related to development in Northern Canada, and we agree with the call of the native people of Northern Canada for full participation in the decision-making, for a just settlement of their land claims, and for native people programs for regional economic development.

We also go on record in support of the following statement which was made by

Rev. W. Maultsaid

the leaders of five Christian churches and the Canadian Council of Churches to the members of the Federal Cabinet on March 2, 1976, and I quote:

"We believe the Federal Government has a major responsibility to insist that colonial patterns of development not prevail in Northern Canada. The time pressures for northern resource development has become enormous, particularly in the Northwest Territories where the Federal Government retains complete jurisdiction. Steps must be taken now to achieve a just settlement of native land claims and a responsible stewardship of northern resources to meet human needs and not simply the interests of transnational corporations. We therefore urge the Federal Government to provide assurances, first that no approval will be granted for the building of a Mackenzie Valley Pipeline until the Berger Commission has submitted its final report and serious attention has been given to its findings and recommendations.

Second, no right of conveyance will be granted to any pipeline company or other resource companies in the Northwest Territories at least until there has been an agreement in principle signed on all native land claims in the Northwest Territories.

(APPLAUSE)

Three, the proposed Polar Gas Pipeline or any other major energy projects will not

Rev. W. Maultsaid

1 proceed until a public Inquiry similar to that
2 of this Inquiry be conducted."

3 We recognize that we are
4 open to the charge, "Let the person who is
5 without sin sell his car, shut off the furnace,
6 and stop eating peanuts." But we are talking
7 about more than simple reformism and individual
8 conversion. We are calling for a conversion
9 within our social and economic structures
10 whereby policy-making and decision-making will
11 reflect and make practical the values of justice,
12 moderation and equality.

13 Fine words some will say. To carry them out will
14 no doubt require an Act of God.

15 But also the actions of some
16 people. We do not see the completion of the Mackenzie
17 Valley Pipeline Inquiry and the submission of your
18 report, sir, as the end of our concern about northern
19 development. Rather we see this Inquiry as one step
20 in the continuing struggle for justice and responsible
21 stewardship in the Canadian north, and in that struggle
22 we are committed to an ongoing process of education
23 and action. Thank you.

24 (APPLAUSE)

25 THE COMMISSIONER: Thank you
26 very much, Reverend Maultsaid. Thank you, sir.

27 (WITNESS ASIDE)

28 MR. SCOTT: Mr. Commissioner,
29 the next submission is to be made by His Excellency,
30 Bishop Remi Deroo, the Bishop of Victoria.

Bishop R. Deroo

BISHOP REMI DEROO, sworn:

THE WITNESS:

Mr. Commissioner, Justice Berger, I appear here tonight not as a Roman Catholic Bishop, but in my position as the chairperson of the British Columbia Human Rights Commission, the members of which requested me to make this submission to you.

We are a group of five voluntary agents who were assigned this task by the government, a little better than two years ago, and we find ourselves dedicated to the promotion of human rights throughout the province and across the country, since we are associated with the other Human Rights Commissions of Canada. We conduct educational programs to eliminate discrimination, we co-ordinate initiatives to enhance the growth of fundamental freedoms, and work for the development of better human rights legislation. Our brief experience has led us to establish as our top priority and to consider as the ethical issue No. 1 in Canada, the question of the rights of our native peoples.

We wish to commend you, Mr. Commissioner, for your hearings, for we have followed them and have seen in them what we consider a model of the kind of respect for human rights that we would like to see elsewhere in what has been called our participatory democracy. We feel that this may be one of the last chances, if not the last, for Canada to bargain equally and fairly with the native peoples of

Bishop R. Deroo

the north. You know the popular saying, "The quality of a democracy can be judged by the treatment it gives to its minorities. Few of us here in the south would quarrel with that ancient statement. If it's valid here, how much more applicable is it in the north where the native peoples, the original , the first citizens, are in fact, a majority.

Why am I here tonight?

I would like just briefly to question a few of the underlying assumptions that we hear in the energy debate, not because I feel that I can give complete answers, but because they are illustrations of the kind of things that disturbs me because they seem to be so commonly accepted and have not been critically examined. I would hope that our discussions here might lead us to look a little more closely at the kind of things that are assumed to be good for us.

Let me illustrate. Sunday afternoon I thrilled with many Canadians to that last-minute victory of the Montreal Canadiens over Philadelphia. I must admit that my enthusiasm was a little bit dampened when an Esso ad, for which I pay with every tankful of gasoline, interrupted the program to expound on the wonderful job that they're doing exploiting the Canadian resources in the north, and how they will have to spend many more millions to provide you and me with all these things we take for granted.

(APPLAUSE)

I'm not singling out my dear friend, the Esso dealer, he is as good a neighbor as

Bishop R. Deroo

any other, but it's an illustration of the kind of ads that the powerful corporations who control our mass media to a great extent are feeding us, and which I think are laced with assumptions that really need questions.

May I illustrate some of these assumptions, and once again I claim no expertise but I'm simply a concerned citizen who would like to see them examined. The assumption that northern development will automatically benefit all Canadians, when I have seen much evidence that points to the fact that it's the United States, the multi-nationals, and a more affluent minority of Canada who are the real beneficiaries.

In our discussions the members of the Commission have really questioned many of the present socio-economic policies and structures of our society. Like every other citizen, I enjoy the benefits that we receive and I recognize the contribution made by these developers. But I ask myself in terms of human rights, even assuming that we're going to get all these wonderful benefits that we are promised if we are really entitled to them at the expense of destroying the native cultures and trampling on the human rights of the original citizens of the north.

A second assumption, that massive capital intensive investment in the north spell progress for Canada, when there is evidence to support the theory that they may jeopardize the rights of many Canadian citizens to other programs of greater

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1 social benefit. There's only that much capital
2 available to our economy. They may restrict other
3 areas of growth by forcing further extensions of
4 wage and price controls -- incidentally, an area where
5 the low income people and the less powerful social
6 groups bear the brunt of the so-called conservation
7 and restraint.

8 (APPLAUSE)

9 Or again the assumption that
10 the Mackenzie Valley Pipeline and other major northern
11 development projects are urgently needed and that it
12 is not practical or reasonable to delay. I submit that
13 the increasing upheavals in society today, the growing
14 anguish with which people in increasing numbers are
15 calling for basic changes of orientation in our social
16 and economic structures, indicate that our previously
17 unquestioned cult of the gross national product and
18 the maximization of profits as top priorities may
19 well prove to be a mistake.

20 The B.C. Human Rights
21 Commission respectfully submits that we cannot afford
22 not to take the time to involve all interested
23 Canadian citizens and especially the native peoples
24 in shaping the future of the north. I could raise
25 many more questions but I will spare them now, questions
26 like: Who determines what is best for Canada? Who
27 sets the norms of socio-economic policy to which we
28 are supposed to conform if we are enlightened citizens?
29 Who really shapes our future and tells us what is
30 good for us?

Bishop R. Deroo

We suggest that the ethical today is fast becoming the practical, that respect for the dignity of our native peoples, justice and the settlement of native land claims, and responsible stewardship of our limited natural resources are just as important as economic benefits, and that authentic long-term economic and social developments may be inextricably interwoven with true human fulfilment for all citizens majority and minority alike.

Our global and planetary well-being no longer permits piecemeal solutions based on political expediency. Hence all the citizens must be involved to go back to another ancient adage in decisions that affect everyone.

I personally hope there will be no repetition of the Department of Indian & Northern Affairs travesty of justice, whereby on the one hand in February they agreed to negotiate in good faith with the Dene people, and then on the 1st of April, without consultation, give 68 new exploration permits and hand away 2,000,000 acres of territory which is supposed to be under negotiation.

The Human Rights Commission thanks you, Mr. Commissioner, and your associates for having helped to sensitize the people of British Columbia and of Canada to the ethical, moral, and human rights issues of northern development.

To conclude, we urge a delay or a moratorium on development until your hearings are completed, and until the Indian Dene and Inuit land

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claims have been clearly identified and justly settled. We submit that ongoing exploitation during these negotiations is a travesty of justice because legally speaking it prevents equality of negotiations since it is eroding the very substance of the matter under argument.

We request that the human rights of all native peoples be respected during the negotiations, including their right to the community discussion and consensus reaching process to which you have been so sensitive. Their cultural heritage has not prepared them for negotiations under deadlines, under the gun, as it were, by the white man's linear mode of procedure. The James Bay extinguishment treatment is a poor model to impose on the Dene and Inuit peoples, and as I listen to them, they do not want money but their land and a right to participate in the shaping of their future.

In your own words tonight you said, "We stand at our last frontier," and you concluded, "It may well be that what happens in the north and to the northern people will tell us," and that includes particularly us of the south, "what kind of a people we are."

The British Columbia Human Rights Commission hereby expresses its solidarity with the native peoples of the north and requests that the human rights, the ethical cultural and political rights of all Canadian citizens affected by the Mackenzie Valley Pipeline proposal and the associated development be given equal considera-

Bishop R. Deroo
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tion among the many factors shaping the destiny of
the north and indirectly of our future as a
Canadian, and we commit ourselves here in the south
to continue working for the promotion of human rights
for all the peoples and racial groups who work together
to develop a Canada proud of its multi-cultural origins
and of the mosaic of peoples who enrich its fabric .
Thank you for your attention.

(APPLAUSE)

THE COMMISSIONER: Thank you
very much, Bishop Deroo.

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,
at this point we'd like to call upon the Vancouver
Board of Trade to present its brief, Mr. Alex Scoten
and Mr. Clive Stockdale. We'd ask them if they would
come forward.

ALEX E. SCOTEN and
CLIVE STOCKDALE, sworn:

WITNESS SCOTEN: Mr. Commis-
sioner, I would like to read a brief prepared by the
Vancouver Board of Trade and its committees as screened through
the many levels of attention that it received during
its final preparation.

The Vancouver Board of Trade,
incorporated in 1887, is a voluntary organization
representing over 3,000 companies and individuals
in the Greater Vancouver area. The business and
professional members of the Board of Trade work
through various committees, including Primary & Energy

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Resources, and the Environmental Advisory Committee, to promote and maintain a good social and economic climate in the City of Vancouver, the Province of British Columbia, and in Canada. We appreciate the opportunity to appear before this hearing to express the feelings of our membership and to assist in making the general public in Vancouver aware as possible of the significance of the Mackenzie Valley Pipeline deliberations now before the National Energy Board and before this Inquiry. We feel it is necessary for all of the people of Canada to understand that a pipeline will permit the Arctic reserves to be developed and available in time to meet and offset shortages which have been predicted in representations made to the National Energy Board.

The Vancouver Board of Trade recognizes the need for adequate time and opportunity to hear the viewpoints of all Canadians, particularly those of the north. Without these hearings it would be impossible to assess properly the regional impact of a Mackenzie Valley Pipeline. However, the Board of Trade would not want the public to view the hearings as merely a dispute between northern residents and companies involved. We are concerned with the impact on all Canadians, inherent in the prospect of a deficit energy balance of payments notably with regard to increased reliance on foreign energy sources.

Among those Canadians affected will be the manufacturers and distributors of consumer goods and the ripple effect will in turn touch those

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in the north who depend on these manufacturers for food, clothing, and other essentials.

We feel that we must speak on behalf of our members and other Canadians who are looking for rational solutions to any issues which may delay the construction-operation of the Mackenzie Valley natural gas pipeline.

The National Energy Board has already established, based on a present supply and demand projection, that Canadians from the north, south, east or west of our country, in Vancouver or Halifax, will be facing a shortage of natural gas unless supplies from the western provinces are supplemented by new Canadian discoveries, discoveries such as those in the Mackenzie River Delta.

It appears from expert information provided to the National Energy Board and to this Inquiry that within a decade, at the present rate of consumption, a gap will occur between Canadian gas supplies and their ability to meet the domestic demand for this energy source. The Canadian public needs to be fully aware of the consequences to each individual taxpayer and consumer, and to Canada as a whole, if a shortfall happens. The Arctic and offshore areas offer one of the last frontiers for gas and oil exploration and development. It does not and need not follow that such development will have a detrimental effect on social, environmental and economic factors in those areas; if such development is orderly and responsible, it can recognize and serve the needs

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of the inhabitants of these areas and of Canada in general, and elaboration to support this view will be made at various points in this brief.

There are already too many examples of the severe economic hardships faced by countries which are significantly or totally dependent on foreign crude, and which have suffered from an oil embargo. The Vancouver Board of Trade sees the development of Arctic Gas reserves as a partial way for Canada to achieve energy self-reliance. We don't want to see Canada join those countries who, because of limited domestic supplies of energy, have been placed at the mercy of producing countries.

The Vancouver Board of Trade has recognized that even with the increased number of studies into and the stepped-up research and development of solar and nuclear energy, tidal power and other forms of energy production including the more efficient use of coal, there will be no acceptable and economic alternatives to oil and gas before the early 1980s. Soon perhaps the cost differential of these alternative sources of energy will be eliminated or at least decreased, and new technology will be discovered to put these alternative sources of energy to work. But right now and during the next few years, we see only two supply sources:

- (1) Develop the domestic reserves that can realistically be expected to be available to us, or
- (2) Increase our purchases of foreign energy products.

Almost five years will be

required from the time of final approval to the start of first gas deliveries from the Mackenzie Delta area. We believe that Canada will urgently require these gas supplies as soon as they can be made available. There must be no unreasonable delay if Canada's northern gas resources are to be developed in time to meet the energy needs of Canadians.

A Mackenzie Valley Pipeline to bring Arctic reserves to other Canadians appears to be a logical answer, and necessary choice, and when one considers the effect on every consuming Canadian of a trade deficit caused by increased oil imports and increased oil prices, it is an invaluable means of reducing dependency on foreign imports.

A pipeline is a proven way to effect transportation of this energy from source to the markets of Canada. We see the Mackenzie Valley Pipeline as a project which is necessary to hydro-carbon development. It will provide transportation for current and future energy sources. It will promote and facilitate further exploration. Without it, the gas and gas revenues cannot and will not be shared by future generations of Canadians.

The results of the many millions of risk dollars spent already exploring the Arctic for new energy sources have been encouraging. The Mackenzie Delta area has been identified as an area capable of becoming a major source of Canada's energy requirements in the future. Nevertheless, the Vancouver Board of Trade supports the position

taken by the Federal Government, that hearings such as these are necessary to examine the concerns and opinions of those people who will be affected by a Mackenzie Valley Pipeline. We also support the view that a pipeline should be built, but built keeping in mind long-term benefits to the north and those who live there. There is no doubt at all that the development of Arctic reserves will have an effect on northern Canadians, and these people and their representatives have expressed their legitimate concerns at hearings which have already taken place. Any new development has a cost attached, though the cost and the subsequent impact of the environmental and social status of Northern Canada of a Mackenzie Valley Pipeline can and must be minimized through efficient management and effective control of the project through its various stages of development.

We acknowledge that concerns expressed at the regional level do not always agree with the concerns expressed at the national level. We must also acknowledge the fact that the future prosperity of 22 million Canadians will be influenced by a rational and intelligent compromise between the interests at the regional and national levels. Some western provinces could find markets for their gas and oil which would pay rates much higher than those worked out in co-operation with the Federal Government in the best interests of all Canadians. We feel that, all the voices having been heard, and all the studies having been made, a suitable compromise can be reached

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with respect to the Mackenzie Valley Pipeline proposal.

We said in the beginning of the brief that the Vancouver Board of Trade represented a broad cross-section of the business and professional community in the Greater Vancouver area. These members have a concern for the environment and the ecology of Canada. We are aware that some of the most extensive and exhaustive environmental research ever undertaken by private industry has gone into studies of the north in preparation for pipelines. These studies were done so that it would be possible to allow the construction and operation of pipelines and to avoid any serious impact on the natural northern environment.

The tremendous amount of data collected has been brought to the Inquiry's attention in briefs made previously. It serves to demonstrate, we believe, a responsible sensitivity on the part of the corporations involved to issues affecting the environment, a sound understanding of the principles involved, and a willingness to undertake development that will cause minimal upset of the ecological balance of the region.

Further to matters of environmental concern, we are aware that where modifications to the environment are necessary and unavoidable, these modifications can and must be managed carefully and with the utmost consideration for those whose livelihoods may be affected in that region.

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1 It has been proposed, we
2 understand, that the pipeline be fully buried, that
3 the gas will be refrigerated to protect the permafrost,
4 and the ground revegetated to prevent erosion. The
5 Vancouver Board of Trade recommends that no company
6 be given approval to construct a pipeline unless it
7 carries out appropriate environmental protection
8 measures. We reaffirm our belief that the companies
9 involved will work in co-operation with the government
10 for the protection of the Arctic environment and the
11 provision of Arctic natural gas supplies. There will
12 be ample and varied opportunities for northern
13 Canadians as a result of the pipeline project, oppor-
14 tunities for temporary and permanent jobs, training
15 for skilled and semi-skilled positions, and a subsequent
16 increase in the overall standard of living in the north
17 will result. Proper planning and operation of the
18 project will ensure that the northerners have a choice
19 of either new full-time employment opportunities or
20 the continuation of their natural way of life, or
21 a combination of both.

22 Out of the 1.5 million square
23 miles of land in the Territories, only about 120 to
24 150 square miles, or approximately .01% of the area
25 will be required to accommodate the pipeline and all
26 of its related gathering facilities. The companies
27 involved in the northern project would be and should
28 be committed to providing employment to northern
29 Canadians and we fully agree with this commitment, and
30 indeed expect it. Industry in anticipation of Canada's

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need for Arctic reserves has spent over \$500 million on exploration and studies in the Mackenzie Delta and the Beaufort Sea. Many thousands of jobs will be created in the north, while hundreds more will be needed to provide the services and equipment necessary for such undertakings. Roads will facilitate the exchange of cultures between north and south and increase the economic standards of the north, as well as assisting in the development of tourism and other forms of commerce.

The social impact on the people of the north can and will be of a positive nature enabling them to share in the social advancement and programs available to other Canadians. We are aware there will be a social impact for northern residents in the wake of pipeline development, but this need not be to their detriment. Better standards of living can be achieved, and social programs developed such as are available to other Canadians, and these can be gained without harm to native culture and traditional ways of life. Therefore, with proper planning, northern residents can enjoy maximum benefits from a pipeline development with a minimum of change to their regular or hereditary fishing, hunting and trapping rights. As a result, traditional ways, new opportunities, and adapted lifestyles can exist in harmony and on a level of full respect.

The project is of such magnitude, the possibilities of further discoveries are so great, the prospect of new jobs and if desired,

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1 a new and better way of life for Canada's northern
4 people is so promising and the commitment of the
6 industries involved is so complete, that we do not
4 believe this is anything but a long-term proposal, a
5 project not to be abandoned during the next several
6 decades. We feel that we can reasonably assume that
7 the many social and economic benefits which will
8 accrue to the north and to all Canadians will continue
9 to grow in and for generations to come.

10 Therefore we endorse the
11 Mackenzie Valley Pipeline. We know that the Vancouver
12 business and professional community is prepared to
13 contribute its share of supplies, personnel, expertise
14 towards the efficient and conscientious development of
15 the Mackenzie Valley Pipeline. We thank the Commission
16 for its kind attention and consideration.

17 THE COMMISSIONER: Well, thank
18 you very much, gentlemen. I'm very appreciate of
19 the fact that --

21 (WITNESS ASIDE)

22 MR. WADDELL: Mr. Commissioner,
23 our next brief is from Gary Gallon from the Society for
24 Pollution & Environmental Control, also called SPEC,
25 and Dr. Paul Spong from the Greenpeace Foundation.
26 Will they come forward, please?

27
28 GARY GALLON and
29 PAUL SPONG, sworn:

30 WITNESS GALLON: Mr. Berger,

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1 It's really great to be here before you. SPEC has
4 been quite active and involved in the Mackenzie Valley
6 Pipeline since about 1971. I almost feel like I'm
8 having a baby tonight.

10 We've pressed for these
12 hearings since '71 up until the time that they were
14 called for, and now we see it a reality tonight. Just
16 to give you a little bit of background, Dr. Paul Spong
18 and I will be giving a presentation on certain aspects
20 of the pipeline. We realize that you've heard quite
22 a bit about it, and we'll try to cover certain areas
24 that you may not have heard about yet.

26 To give you a little bit of
28 background about SPEC, we are a citizen environmental
30 group formed in British Columbia in 1969, in January.
32 We became quite involved in provincial issues and then
34 got involved with the particularly large national
36 issue, the pipeline, and all of the energy developments
38 that are now proposed for the north.

40 We also joined with some of
42 the groups across Canada to form the Northern Assessment
44 Group, which of course has been active in Yellowknife
46 now with the hearings.

48 I'm going to give a kind of
50 specific presentation on the problems of oil spills,
52 and from that back ground I've been involved in
54 five oil spills on the West Coast here, and observed
56 their cleanup operations -- I should say their non-
58 cleanup operations, and I'd like to give you a little
60 background about that tonight.

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To start, just to give our policy with regards to the pipeline, SPEC would like to see the pipeline construction delayed until certain requirements are met, and the requirements are these:

. That adequate environmental studies be undertaken to provide the knowledge for proper decisions with regards to oil and gas resource development.

We say this, that while there have been a tremendous amount of studies, ecological, environmental, done on the north, they are not complete. The studies take many years. The north is being essentially developed in a mass manner such that we need massive amounts of information, which takes quite a bit of time.

We would like to see adequate engineering and technological studies to be undertaken to provide proper construction methods for ensuring minimal disruption to the environment.

. We'd like to see Canada establish an energy policy with a view towards conservation. We see a conserver ethic, a great necessity for Southern Canada in order to protect the north and to husband the remaining fossil fuels and other finite resources.

. We would like to see the Department of Indian & Northern Affairs be divested of its dual responsibilities of being a promotor and a protector of the north.

(APPLAUSE)

We have found time and time again that in the north

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1 as promotor they are essentially the cat jumping on
2 the bird cage. They can't promote and protect at the
3 same time. I had some experiences with that regard
4 when I did take a trip north in 1972 and observed some
5 problems with regards to highway construction on the
6 Dempster Highway. Those I won't go into.

7 . Finally, we would not like to see any pipeline
8 construction or energy development or massive resource
9 development in the north until the native land claims
10 are settled to the satisfaction of all the parties
11 involved. It's absolutely necessary that the native
12 peoples' rights and lands be taken care of and given
13 to them for their own jurisdiction and for their own
14 use.

15 However, in saying this, we
16 do have a small concern which we would like to voice
17 here. That when the native peoples do receive their
18 land under the land claims, as we're sure that they
19 will, we hope that the native peoples themselves will
20 not become the developers or promote the development
21 of the north in the same manner that some of the
22 developers have in the past and may do in the future.
23 We are concerned that once the peoples get involved
24 with royalties and participation in resource
25 extraction, that they may lose that feeling of culture
26 and conservation and feeling of the environment that
27 they have been with for so long. So we hope to work
28 with them in the future as we have done in the past.

29 I would like to show some
30 slides now with regards to oil spills. As it stands

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right now, there's a potential for massive oil spills in the north from oil exploration and development, and as it has already occurred, there have been massive oil spills -- well, I shouldn't say "massive", but a large number of oil spills occur in the north from oil products being taken to the north for use in fueling and home heating. We have received statistics from a Federal Government kind of computer program called,

"NATIONAL ANALYSIS OF TRENDS & EMERGENCIES," for short they call it NATES, and essentially in a two-year period between '73 and '75, there have been 74 oil spills occur, spilling 580,000 gallons of oil, and that's already occurred in the north prior to massive oil development.

We expect much more to happen. We expect the potential for oil spills to occur in the Beaufort Sea, from drilling there off-shore. In that regard, we on the West Coast have found that from the five oil spill cleanup operations occurring, none of them succeeded in cleaning up any more than maybe 10% of the oil. Madame Sauvé, when she was Minister of Environment, came out here and said, "We have the capacity to clean oil spills in Canada," when in fact we don't, and we wrote her a report in January of '75 outlining why we didn't think Canada has the capacity.

She subsequently wrote back and said, "You're right."

Of course that didn't get into

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1 the press. So if I could, I'd like to show some
2 slides about 20 or so with regards to oil spill cleanup
3 and the capabilities in Canada.

4 THE COMMISSIONER: Well, that's
5 fine with me.

6 WITNESS GALLON: I think
7 you are going to be the main character if you sit
8 there. It's fairly poor lighting, but one of the
9 oil spills that I attended was at Alert Bay. There
10 a ship ran aground, "Irish Stardust", spilling 80,000
11 gallons of oil. It went ashore on Cormorant Island
12 and it was bunker C oil, the fuel oil from the tanks.
13 The methods for cleaning oil at that time and today
14 are essentially this, to either try to burn the oil
15 on the beach, gather it up, to throw straw or
16 peat moss on to absorb it, or to slick-lick it with
17 new slick-lickers that can lick slicks up to 42 barrels
18 a minute. However, we found that the slick-lickers
19 didn't lick a slick, in fact they don't work in
20 anything but bathtub conditions. They work well on
21 calm bays, calm water, but anything with rough oceans
22 and high waves, they flip back and forth and are
23 essentially too dangerous to operate. So here we
24 are people moving moss ashore and essentially we're
25 back in Stone Age technology .

26
27 O.K., what we find is that
28 while we've developed the technology to drill offshore
29 in the Arctic, to build massive super-tankers, the
30 technology has not been developed to clean oil spills

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that may result. We're back to the shovel and the rake and the wheelbarrow. They even tried to scoop the sand off the beach with bulldozers, but they found that they were doing more damage to the beach and to the marine organisms on the beach than the oil was. Besides, they were collapsing the sea wall and the raw sewage pipe that was on the beach there too.

We have the oil booms which are supposed to contain oil. Again they do well in bathtubs and in protected bays like this, but essentially when you get waves over about four feet and tides and currents faster than about two or three knots, the oil booms turn sideways and they don't hold the oil. Also of course the waves flip the oil under and over the booms.

There is dispersants. We have found that oil dispersants essentially get the oil out of sight, out of mind. They in fact break up the oil into tiny globules that can still be ingested by fish and the marine organisms on the bottom sediments of the oceans or the river estuaries.

While we found detergents, second and third generation detergents that are no longer toxic, together with the oil they make the oil more ingestible itself. The oil contains different hydrocarbon compounds, some harmful to fish and some not. The aromatic hydrocarbons, the ones that are benzenes that make the jet fuels in cars -- car fuels -- these are extremely toxic to fish in high doses and even in low doses they continue to have certain side effects

1 such as making the fish susceptible to other types of
2 diseases. Also making fish kind of drunk, go into
3 what is called a comatosis.

4 In fact

5 we found that certain marine organisms communicate
6 by chemicals in the water, and if the oil chemical
7 gets down there between them, you know, we've got
8 Sally crab and Marvin mussel over there trying to
9 get together, and what they're saying to each other
10 doesn't come across, and it disrupts the whole biotic
11 community in the marine ecosystem.

12 We come to Whytecliff Park,
13 this gives you an idea again of the types of cleanup
14 methods that are available to us. Mind you, there
15 is some development on oil spills occurring as far as
16 cleanup capabilities, but not near enough. Not near
17 the amount that is being put into the technologies
18 to extract and transport oil more economically and
19 from further regions, the frontier regions.

20 Go ahead, John. Our friendly
21 peat moss again. It absorbs about 100 times its own
22 weight in oil. Throw it in the water, let it soak up,
23 and then go out and rake it up and throw it in plastic
24 bags. There's another problem with disposal, once
25 you've taken it, where do you put it? Because it
26 contaminates land fill, it contaminates any type of
27 dump that you have on land because the oil starts to
28 move through the soil and percolate. While oil disap-
29 pears and dissolves right away, there are still com-
30 ponents that can stay harmful to fish in the marine

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biota for upwards of two and three years.

A closer look at peat moss on oil. Now we've taken a look in 1972 at the Delta Environmental Protection Unit, they've got a couple of slick-lickers, they've got a couple of helicopters that can transport them, they have some booms, all of that is essentially show and no go. If there is a large oil spill, they are not going to work. If it's small and in bays, they will work to a certain extent.

Canada, the world, does not have the technology to clean up oil spills, and that has to be totally and entirely understood by all of us. Thank you.

(APPLAUSE)

I'd like to say two other short things. We are concerned as an environmental group about the price of oil. We are being told under new energy policy that the price of oil must increase by \$2. per barrel in order for us to finance northern development. That's essentially highway robbery, we are not able to pay \$2. per barrel on the oil.

It will disrupt Canada economically. It will break Canada and Canadians economically. The inflation that it will cause will be tremendous, for oil has ramifications throughout the Canadian society and technology. Oil makes our plastics, our petrochemicals, our fertilizers, our pesticides. Oil is responsible for helping produce our paper, our steel; coal goes up commensurate with oil, the more oil goes up, coal goes up. That directly

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1 affects our steel. So essentially when we are calling
2 for the price of oil to go up, it increases the cost
3 of getting exploration going on in the north and the
4 Tar Sands. I'll never forget when the major national
5 companies in Alberta said the Tar Sands can produce
6 oil at \$5. a barrel, that was at the time when oil
7 was two and \$3. a barrel. Well, today oil is 6-\$8.
8 a barrel and they still can't do it. That's because
9 the price of oil has increased the price to them for
10 producing it from the Tar Sands. It's an unending
11 kind of treadmill.

12 Finally, we've got Habitat
13 Conference coming to Vancouver, and I think that
14 our urban areas here, our habitats are affecting the
15 wildlife regions such as the Northwest Territories and
16 the native peoples and the other people that enjoy
17 living in these outside areas, outside the urban
18 areas. I think it's the responsibility of urban areas
19 such as Vancouver, Toronto, Montreal to conserve and
20 to take other cultural methods rather than destroy
21 an important ecosystem and a cultural region for the
22 native peoples of Canada.

23 Thank you, and I'd like to
24 turn you over to Paul Spong.

25 (APPLAUSE)

26 WITNESS SPONG: Mr. Berger,
27 ladies and gentlemen , I'd like first to express my
28 gratitude at the opportunity of being able to address
29 you.

30 To provide a little background

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1 to myself, I want to state that I'm a cetologist,
2 that is a scientist who studies whales. I've been
3 involved in the study of coastal populations of the
4 species *Orcinus Orca*, the so-called killer whale
5 in the coastal waters of British Columbia for the
6 past eight years. I'm beginning to learn a little
7 about the social life and other aspects of the behavior
8 of whales, and the remarks I wish to address you with
9 tonight relate to the potential effects of the
10 invasion of the territories of these creatures in the
11 Mackenzie Delta and in the Beaufort Sea regions.

12 We are in a sense quite
13 ignorant of most aspects of the nature of whales. In
14 fact up to this point practically the only thing we've
15 learned about them is how to kill them. We've learned
16 that very well to the extent that we have not only
17 invaded their territory, but we've managed to wipe
18 out most of them, and in fact the whale populations
19 that exist on the planet at the present time are
20 relatively small populations which exist in the depths
21 of the oceans and in hidden corners such as the
22 Beaufort Sea.

23 Whales are the highest
24 developed mammal creatures which live in the ocean.
25 They possess a history of a high level of development
26 which goes back in fact much longer than the human
27 history of a high level of development; if I could
28 put it in numbers humans, we understand, first took
29 the step towards humanity when they stood upright about
30 four million years ago. At that time the whales, which

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1 presently exist in the oceans of our planet, were
2 already fully developed, that is they possessed large
3 complex brains which enabled them to lead a complex
4 long-term social existence in very close families,
5 and this is what we are beginning to understand in our
6 studies of Orca , the killer whale, in B.C. coastal
7 waters.

8 At one time it was thought
9 that the populations of these creatures in B.C. coastal
10 waters were very large, that there were many, many
11 thousands of them. Now as a result of population studies
12 conducted by Canadian Fisheries scientists and others,
13 we're beginning to realize that in fact we're dealing
14 with a very small population and that the population
15 is comprised of very close-knit social groups. The
16 basic family unit is a pod or a group of perhaps
17 3, 5, 8, a dozen, 15, 30 or 40 individuals and within
18 these there exist what are literally nuclear families,
19 that is the whale equivalent of human nuclear
20 families -- father, mother, baby, or a couple of babies.
21 These families will stay together from year -- or from
22 day to day within a year, and from year to year
23 within a lifetime, and from generation to generation.
24 So the native peoples which live in the area around
25 Alert Bay where we were conducting our studies tell
26 us that families of Orcas have always inhabited these
27 waters, so we can understand that these whale families
28 have a history of social existence together which extend
29 back in these waters for at least many thousands of
30 years.

Gallon & Spong

Beyond the family, the whales exist in what are literally communities, which are groups comprising a number of families, which also work together from day to day and from year to year. They are in a sense the whale equivalent of our human tribes or closely organized social groups. Groups of families which live together and share an ocean space together over a long period of time and, on the entire coast of British Columbia or down into Washington State and up into Alaskan waters there are a number of such whale communities, so that you might think of the entire ocean space of this north-eastern portion of the Pacific Ocean as being the equivalent of a whale nation.

Now, this is an account of the social structure -- of the probable social structuring of one whale species. Now we know a certain amount about other whale species, but not very much. I'd like now to address my remarks specifically to the whales that will inhabit the Beaufort Sea, and if I might, not particularly for your edification but for the audience's, just read a very brief description of the arrival of these creatures in the area and it comes from Technical Report No. 39 of the Beaufort Sea Project:

"The Arctic spring is heralded by the arrival of migrant wildlife which capitalize on long hours of sunlight, relatively few predators, and a seasonal abundance of food necessary for their successful propagation. Bowhead

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1 and beluga whales are almost the first
2 arrivals, travelling from the north Pacific
3 eastward into the Beaufort Sea. Their migration
4 occurs in May or June, through the network of
5 leads and open water north of the landfast
6 ice. Both species pass by the Mackenzie Delta
7 exploiting the flow leads between the land-
8 fast ice and the polar pack."

9 It's a very short season that these creatures have in
10 the Beaufort Sea and the Mackenzie Delta region, but
11 it's utterly critical to their existence. In the
12 case of the bowhead whale, I'm sure that you will
13 appreciate that once, a few hundreds of years ago,
14 there were at least thousands and thousands of these
15 creatures inhabiting these waters. At the present time
16 the populations have been reduced to at most a few
17 hundred.

18 In the case of the beluga,
19 the white whale, the present population is estimated
20 to be around about 5,000. Now, these are critical
21 areas for these creatures. In the case of the beluga
22 for example, we understand that the delta waters of
23 the Mackenzie are their reproduction grounds, the
24 areas where they breed, the areas where mating
25 occurs and where birth is given place to. It seems
26 that we have to deal with the probable invasion of
27 a very sensitive aspect of these creatures' territory
28 both in terms of exploratory drilling and once that
29 phase has given way, the long-term development of
30 this site.

Gallon & Spong

At the present time we are confronted with a situation where there have been a number of islands constructed right in the middle of one of the regions of concentrations of beluga whales just to the north of Richards Island. Now to the east of this, there is another concentration of beluga whale and to the north of it -- excuse me, and to the west of it in Mackenzie Bay there is a third concentration of beluga whales, and the population of 5,000 beluga whales encompasses this general delta space.

Now, what I understand from the little reading that I've done of the oil exploration and oil expectations in this region, is that the delta region is expected to be the area of highest returns, that is the location of the highest oil resource quantities. So that I would say that it is my expectation that if the drilling that is presently agreed to goes forward, and if the development which will subsequently take place inevitably goes forward, then we must face the probability that the human invasion of these whale territories is going to create an imbalance, particularly with respect to the reproduction of the white whale, and that this invasion will cause a harassment of the animals from both human presence and from noise factors above and underwater, which is going to lead them to seek homes elsewhere.

I would like to state explicitly that it is my expectation that if the development of oil in the Beaufort Sea proceeds, then we

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1 must proceed with that with the full awareness of the
2 consequences which are the elimination of the -- of
3 at least the white whale populations, but probably
4 also the bowhead populations in these Arctic waters.

5 I think that we humans too
6 often make excuses from behind the fact when we do
7 something which has unpleasant consequences for the
8 environment and for others of our kind by stating,
9 "Well, we didn't know what was going to happen."

10 But I think that in this case we do know.

11 I'd like to state further
12 that I think that it's about time that we humans
13 began to accord some privileges and rights to the
14 animal life which inhabits this planet, as well as
15 ourselves

16 (APPLAUSE)

17 and that if we do not accord them these rights then
18 we are acting in a blind and selfish manner, and
19 the ultimate end of it is going to be the destruction
20 of our own kind.

21 Lastly, I would like simply
22 to do one thing which cannot really be a tremendously
23 public thing, but it's for your own edification and
24 perhaps thought. I'd like to leave with you a picture
25 which lines up a human brain alongside an Orca brain,
26 that's a killer whale brain. Now there's an obvious
27 size difference here some of you may relate to, but
28 if you look at the details of the picture here I'd
29 like you simply to become conscious of the fact that
30 this brain is a highly developed brain. At the present

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we don't know very much more about whales than this, that they are highly developed creatures. It's in a sense possible to think of them as the equivalent of humans in the oceans, but perhaps this is too extravagant a statement for some scientists. But I will say that the possession of a very large complex brain in these creatures does lead us to speculate that in fact we may be dealing with creatures which exist at a level of development in their own environment which is manifested in different ways, but certainly comparable to the level of development which our own species has attained, and I think that if we were to begin to think about this, we would state that they have rights, just as the native peoples of the north have rights, and the native peoples everywhere else on this planet have rights, and I see no reason at all why the pattern of predation which causes the native peoples everywhere in this planet to be pressed by greedy developers should continue in the north, particularly with respect to the whales and other life forms. Thank you very much.

(APPLAUSE)

THE COMMISSIONER: Thank you, Mr. Gallon and thank you, Dr. Spong. I think I should say that at the hearings we hold in Yellowknife we consider there the evidence of experts from all over Canada and the United States on a host of subjects, and we have heard from Dr. Sergeant of the Department of the Environment, who is an expert on the white whales in the Beaufort Sea; we have heard from Dr. Bliss,

Callion A. Brown

1 of the University of Alberta who gave evidence on
2 behalf of the oil producers in the Delta, and from
3 Mr. Webb of Slaney & Associates, a firm of environ-
4 mental consultants to Arctic Gas. I should say that
5 I'm most pleased to have the advantage of hearing as
6 well tonight the evidence of Dr. Spong on that very
7 important subject.

8 (PHOTOGRAPHS OF ORCA AND HUMAN BRAIN MARKED
9 EXHIBIT C-275)

10 (WITNESSES ASIDE)

11 THE COMMISSIONER: Well, I
12 think the time has come to break for coffee, and
13 I don't quite know how we're going to supply this
14 assembly with coffee, but we'll do our best. Perhaps
15 in 15 minutes we'll come back in here and there are
16 other briefs that we arranged should be delivered this
17 evening from Alderman Rankin, Mr. Guy of the B.C.
18 Federation of Labour, Mr. Wilson of the Union of
19 B.C. Indian Chiefs, from K.G. Farquharson, and from Arthur
20 Pape and Michael Lewis. So we'll take a break for
21 a few minutes and come back after that.

22 (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)

23
24
25
26
27
28
29
30

H. Rankin

THE COMMISSIONER: Well

Ladies and Gentlemen, let's bring our hearing to order again so that we can consider the briefs to be presented by others this evening.

MR. WADDELL: Mr. Commissioner, our next brief is from Alderman Harry Rankin of the City of Vancouver.

ALDERMAN HARRY RANKIN, affirmed;

THE WITNESS: Mr. Commissioner, friends, in my submission, I would like to make three main points this evening. Not because I think that three covers the whole gamut but I think that we'd probably be here till morning if I went on beyond that particular point. So, three will be enough and the three points that I want to make are this.

One, that there is no energy crisis in Canada. That the so-called energy crisis is an artificial, unreal and phoney crisis.

The second point --

THE COMMISSIONER: I know you appreciate the point of view that's being expressed but I'd like to consider it, so to speak as a whole, and maybe you could hold your applause until the end. I think Mr. Rankin can manage without --

A I think I can. The second point I want to make is that Canada has not, but desperately needs a national energy policy, firmly based on Canada's national needs and not the profit seeking of international oil corporations.

The third point, energy and

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resource development in the Northwest Territories must not be planned or undertaken until a lands settlement is reached with the native people of the Territories which recognizes their claims to the land and its resources and their desire to participate as equals in any decisions regarding development.

Starting with point one, only a few short years ago we were told by the oil companies, by economists, by various governments both federal and provincial that Canada had huge, almost inexhaustible reserves of oil and natural gas; enough for many generations to come; not only for Canada's needs but such that we would commit ourselves to large scale exports to the U.S. for generations to come.

Now, we are told just the opposite. Daily the people of our country are being subjected to a barrage of propaganda by the oil companies, by various levels of government, by the media, to the effect that we face an energy crisis, that every householder must strive to conserve energy.

Reserves of oil and natural gas just don't disappear by themselves. They haven't by any means been exhausted. In fact, new reserves are being discovered every year. In 1971, Joe Greene, the then Minister of Energy, Mines and Resources said that our oil reserves were sufficient to last us for 923 years, that our gas reserves were large enough to last us for 392 years.

In 1973 the oil companies said that we had enough oil in Canada to last us for 80

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years. The same year, the Canadian Government estimated that the Alberta Tar Sands contained 301 billion barrels of recoverable oil, enough to last the whole world for 32 years. In 1974, the picture suddenly changed. The National Energy Board said we would have to be importing oil by 1982. The oil companies also claimed we would have a domestic shortage by 1982.

What happened? Did somebody goof? Or is somebody lying to us? Why this about face? What changed so drastically in a period of one or two years?

I suggest that the one thing that has changed is that the propaganda line of the multi-national oil corporations and that the figures on our reserves have been changed to suit their propaganda line, and I suggest further that any temporary shortage is being deliberately and artificially created by the oil corporations. Isn't that why the wells in Alberta and Saskatchewan are being kept? Isn't that why oil rigs have been moved out of Canada to the U.S.? What we are experiencing is actually a production strike by the oil corporations, although they don't call it such, of course.

They are putting the squeeze on the Canadian people and on our governments. Why are they doing this? Their claim is that they aren't making enough money, that they are being taxed too heavily, that they need higher prices and that all they are trying to do is to get enough money so they can go on finding more reserves for Canada. What crap!

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The oil corporations today are paying a lower rate of income tax than the average Canadian working man or woman. The concessions given to them by Ottawa in the form of depletion, depreciation, etc. are nothing less than scandalous. It is precisely because they don't pay their fair share of income tax that the rest of Canadians have to pay such high rates. Their profits are enormous.

In the years from 1970 to 1974 for example, the three largest of them did quite well. Imperial Oil increased its profits by 176%, Gulf Oil by 313%, Shell by 178%. A good percentage of this goes across the line to the head offices. Another good portion is used to expand the holdings of these companies which have become conglomerates.

What has really changed in the last few years is the world price of oil. This is at the bottom of the whole propaganda line of the oil companies, aimed at convincing us that we have an energy crisis. The present well-head price is around \$8.00 a barrel, the world price \$13.50. The oil corporations want to force Canadians to pay the world price while the oil companies claim that the well-head cost of production is \$2.85 a barrel. There are others who claim it is only 50¢.

We're also told that the world price is so high because of increased prices by the Arab countries. We are also told that there is a world shortage. Both of these arguments are phoney. In 1973 the Organization for Economic Cooperation and

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Development, the economic club of the western powers, estimated proven conventional oil reserves at 583.5 billion barrels, enough to last for 32 years at the then rate of consumption. Ultimate reserves were estimated at 2,200 billion barrels, enough to last for 125 years.

But that's not all. Non-conventional world reserves, oil sands and oil shields in 1973 were estimated by the Canadian Government at 100 times that of the Alberta Tar Sands enough to last the world for 1500 years and yet they have the gall to tell us that we have a world shortage of oil.

The fact also is that the seven sisters or brothers, whichever the case may be, Shell, Exxon, Gulf, Texaco, Standard, British Pacific and Mobil still control the operation of most of the Arab oil wells. They also control the marketing and distribution of oil in the western world. They use the scare of a world energy crisis to jack up the world price. The Arab countries decided to cut themselves in on the profits by increased taxes and royalties. Have we any right to blame them? The oil, after all, came from their lands.

It's time too that an investigation was made of the extent of all oil company contributions to Canadian political parties and to find out whether or not bribes have been made to any Canadian Government or other officials.

As a result of revelations made to the U.S. Congress and Senate which revealed

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1 political contributions and bribes by oil corporations
2 in a number of countries, including political contribu-
3 tions to Canadian political parties, a number of countries
4 including Japan, the Netherlands and Italy have already
5 launched investigations. The same should be done in
6 Canada. The people of Canada have a right to know to
7 what extent the oil policies of Federal and Provincial
8 Governments have been affected by contributions and
9 perhaps bribes.

10 Because I do not believe that
11 there is any real world shortage of oil nor any
12 Canadian shortage, I do not believe we should be in any
13 panic to develop the oil and gas resources of the
14 Northwest Territories.

15 Two, Canadians need a national
16 energy policy. My second point is that Canada has not,
17 but desperately needs an energy policy. All we have
18 today is a series of actions or lack of actions taken
19 under the pressure of oil corporations. We export
20 huge amounts of oil and natural gas to the United States
21 and then import oil from Venezuela and other countries.
22 No accurate information is available on Canada's needs
23 for the immediate nor long-term future. No adequate
24 action is being taken to assure that Canada's interests
25 are placed first ahead of U.S. demands for our oil and
26 natural gas. To the best of my knowledge, we have not
27 even any accurate figure on Canada's known reserves,
28 only those supplied by the oil corporations.

29 Successive Federal and
30 Provincial Governments have allowed foreign corporations

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to secure monopoly control of our oil and natural gas reserves, development and distribution. In the exploitation of our oil and gas reserves, conservation, environmental and other considerations have come second if they become a factor at all. Our governments have not only been irresponsible, they have betrayed and sold out Canada's national interests by permitting these foreign corporations to secure and extend their deadly grip on our high resources. Canada needs a national energy policy, a draft of which would be the subject of public hearings across the country, before it is adopted by Parliament.

Some of the obvious features of such a policy that deserve consideration include:

1. A reliable and objective assessment of Canada's oil and natural gas reserves.
2. An objective assessment of Canada's need for the foreseeable future so that Canada's needs will be protected for generations to come.
3. The phasing out of oil and natural gas exports to the United States and the diversion of present exports to serve central and eastern Canada.
4. The immediate construction of publicly owned, all Canadian oil and gas pipelines from the west to Montreal.
5. The nationalization of all oil and gas corporations and pipelines.
6. The development and exploitation of our oil and gas reserves by Crown corporations.
7. No further development permits or leases to be

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issued to private corporations.

8. The development of the Alberta oil sands to serve Canadian needs by a Crown corporation.

9. A two price system as long as we export:

a. Domestic price close to cost of production

b. Export price, world price with government collecting the difference in taxes.

Third point, an energy policy for the north. A key ingredient of any national energy policy must of necessity be the disposition of the energy resources of the Northwest Territories. Two main issues are involved here.

One, the settlement of the land and resource claims of the native people of the north. Two, no development of any kind to be undertaken until the above claims are settled. It seems to me that the land and resource claims of the native people require a special treatment. I say special because the Inuit and Indian people of the north have indicated that they want a new kind of treaty, one that does not extinguish their land claims in exchange for a financial settlement, but one which recognizes their continuing claim to an ownership of the lands and resources on which provides their full participation in any development, and one which provides that no development will be undertaken without their agreement.

They have also indicated that ecological and environmental considerations are uppermost in their minds, as it should be. I believe that a second feature of such a treaty should be special

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steps which I call preferential treatment to make available to the native people of the north equality of opportunity with southern Canadians in housing, education, health, work, etc. and this must be in their terms and based on their values. I say "preferential" because the intrusion of our corporate controlled economy into the north has brought disaster to the lives of the native peoples, destroying their traditional way of life, their culture and their health. Obviously, some special steps need to be taken to cope with this problem.

I would also say that no drilling permits should be issued, no exploration permits handed out, no more leases given away and certainly no Mackenzie Valley pipeline undertaken until the land settlement claims of the native peoples have been dealt with. Once the land and resource claims of the native people are settled, I have no doubt that given the protection and participation they demand, it will be possible to work out mutually acceptable conditions relative to the development of the resources of the north, if and when they are required.

Before concluding, I would like to express my personal appreciation to the Chairman and staff of this Commission for the way in which they have conducted their hearings, particularly in the north. Your approach has, I believe, been no small factor in enabling the people of the north to sort out their own thoughts on their future, to bring their various groups together and to speak with a high degree of

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1 unanimity and lastly, to make all Canadians aware of
2 what is at stake in the north. If the north is
3 developed as the oil corporations want and as the
4 Canadian Government seems willing to let them, the north
5 will be desecrated, pillaged and destroyed. On the
6 other hand, an aroused Canadian public, joining with
7 the native people of the north can ensure that the
8 north will be preserved for future generations and it
9 will ensure a good life for all its native inhabitants
10 and for future generations of all the people of the
11 north, both white and native.

12 Thank you Mr. Commissioner.
13 (WITNESS ASIDE)

14 MR. WADDELL: Mr. Commissioner,
15 the next brief is from the B.C. Federation of Labor.
16 Mr. Len Guy, and Mr. Ron Johnston.

17 LEN GUY,
18 RON JOHNSTON, sworn;

19 WITNESS GUY: Mr. Commissioner,
20 as a central labor organization representing 230,000
21 affiliated members, the B.C. Federation of Labor has
22 a responsibility to attempt to protect and advance the
23 interest of those members. At the same time, it has
24 always been the policy of our Federation as determined
25 by our conventions to give a higher priority to the
26 interests of all working people than to just the
27 interests of any single group of workers.

28 Accordingly, it should not
29 be surprising that there are differences between our
30 Federation's position on the proposed Mackenzie Valley
31 pipeline development and the positions taken by one or

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two of our affiliated unions. Individual unions first responsibility is to their own membership. Frequently, this means giving priority to the maintenance or the creation of jobs in a particular trade or industry. We are fully sympathetic to that need and to the responsibility of the unions concerned to put the immediate interest of their membership first.

At the same time, we have, as we have already pointed out, our responsibility is to take a broader view. For the last few years in succession, our conventions have adopted, virtually unanimously, resolutions calling on Provincial and Federal Government to act immediately to negotiate a just settlement of all Indian land claims. These resolutions have repeatedly made reference to the years of neglect of our native people, repeated violations of their human rights and Canada's shameful record.

They have also demanded, with respect to various proposed developments that such developments should not proceed until there has been a satisfactory settlement of native land claims. In addition, successive conventions have given a great deal of attention of the continually increasing destruction of our environment and have demanded that the protection of the environment become a top priority of all levels of government.

Finally, our Federation has a long record, one of which we are very proud, of fighting for the rights of oppressed peoples anywhere in the world and of supporting all struggles against the

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oppression of minority groups and against the denial of basic human rights. In view of this tradition, the very great concern for the environment shown by our members and the awareness of the mistreatment of Canada's native people, it is not surprising that our Federation is totally opposed to the proposed Mackenzie Valley pipeline development.

We have examined a variety of submissions to this Commission and we have followed closely the progress of your hearing. We have met with representatives of the Dene and Inuit peoples. We can only conclude that any decision to proceed with the proposed pipeline development at the present time or in the foreseeable future would be a disastrous blunder from the point of view of Canada's future and a callous and inhuman act of aggression against the native peoples of the north.

We would like first to outline our conclusions with respect to the rights of native peoples and our justification for the strong words which we have used in this regard. In general terms, the entire history of Canadian development from the early years in Upper and Lower Canada, through the development of the west, constitutes conclusive proof of the adverse effect upon native people of our normal pattern of industrialization and urban development. Without attempting any unnecessary analysis of causes, the results have been for the majority of native people, demoralization, misery, disease and a shockingly low life expectancy. More specific examples can be seen in the effects

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of oil and mineral development in the north in the 1920's, uranium development in the 1930's and more recently, the development of the DEW Line. All of these development phases have brought additional hardships to the majority of native peoples in the north.

There may be no clear answer as to whether native peoples can satisfactorily adjust to industrial development and an industrial society. The evidence is clear however, that it is extremely unlikely where that development has been imposed by a white society under the auspices of Canadian governments. It may be that development which takes place under the control of native peoples can be carried out in a different way, one which is not incompatible with the needs and lifestyle of native people. If so, it clearly will not occur with the present development proposals but only with later development, after settlement of the native land claims when the native peoples who will be affected are in a position to exercise effective control over the development.

For these reasons, we flatly assert that the rights of the native peoples of the north must be the first priority with respect to northern development and on that basis alone, none of the plans proposed at the present time should be approved. Current proposals should also be rejected because of the potential long-term environmental impact. Just as we have throughout our history pursued development with callous disregard for our native peoples, so we have shown the same pattern of

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1 thoughtlessness with respect to our irreplaceable lands
2 and waters.

3 Great sections of this
4 country of ours have been devastated, countless lakes,
5 rivers and streams damaged almost beyond repair. All
6 this has occurred because of our impatience for develop-
7 ment and it has led us to ignore environmental considera-
8 tions. We question whether there is adequate technology
9 to carry out environmentally safe explorations in the
10 north. We are quite sure that existing technology is not
11 sufficient to guarantee that a pipeline can be developed
12 and operated in the north without adequate environ-
13 mental protection. We have not seen any evidence to
14 convince us that Canada faces economic and industrial
15 disaster if the proposed natural gas pipeline is delayed
16 for a few additional years while environmentally
17 satisfactory alternatives are explored.

18 Certainly our American
19 customers might be inconvenienced. Possibly we would
20 face some additional energy costs reflected perhaps
21 in some price increases. No doubt the corporations
22 concerned would lose their immediate opportunity for
23 huge profits. All of these however are problems with
24 which we can cope. Once we have taken the drastic
25 action to disrupt our northern environment however,
26 we may have created a permanent and irrevocable loss
27 for future generations. Our Federation believes that
28 we do not have that right.

29 It is essential that Canada
30 develop a comprehensive, long-term policy and that in

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developing that policy, Canada's environmental needs be given proper consideration. Any significant development proposals must await agreement on such an energy policy and on adequate environmental protections.

In conclusion, we wish to commend this Commission for its method of operations to date. Canadians have had occasion over the years to become somewhat cynical over the establishment of commissions of inquiry because so often their work has been either superficial or isolated from the needs and views of the ordinary Canadian. That has not been true with this Commission. Accordingly, we have great confidence and we believe that all Canadians, including native people have confidence, that the findings of the Commission will truly meet the needs of the Canadian people, of the native peoples of the north and of future generations.

We are confident that your report, in spite of the limitations of your terms of reference, will recognize the priorities which we have listed and it will be up to the trade union movement to working people from one end of Canada to the other and to all Canadians concerned about decency, justice, and future generations to ensure that the Canadian Government follows the proper course of action.

Thank you Mr. Chairman. This is submitted on the behalf of the B.C. Federation of Labor.

(WITNESSES ASIDE)

B. Wilson

MR. WADDELL: Mr. Commissioner,
our next brief is from Bill Wilson who's an executive
committee member of the Union of B.C. Indian Chiefs.
I understand he is also presenting a brief for the
B.C. Association of Non-Status Indians. Mr. Bill Wilson.

BILL WILSON, sworn;

THE WITNESS: Thank you
very much Mr. Commissioner. I had a rather extensive
brief prepared previous to coming here this evening,
but I notice that the people before me have chosen to
use most of what I had to say. I do have however, some
scribbled notes here but first of all, I would like
to commend you and your Commission on the job that you
have done not only in the north but in generating
publicity in regard to the Indian question and the
land question here in the south. On behalf of the
Indian chiefs here in the Lower Mainland one of whom
is present with us here today, I would like to welcome
you to our land.

We accept no responsibility
Mr. Commissioner for the plastic palace we find our-
self imprisoned in presently.

I'd like to begin my remarks
Mr. Commissioner by making some comments about how I
view the question of the Northwest development in regard
to our history as a country, in regard to what kind
of people we are, and it's my belief that we should have
been able to learn from history and not repeat the
mistakes that history has taught us that we have made.

20,000 years ago, in this area

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1 that now is known as British Columbia, cultures independ-
2 ent of each other but surviving in themselves were
3 here, present, existing and survived until unfortunately
4 resources such as seals and gold and timber resources
5 and various other things that are natural to our
6 country attracted the European settler and with the
7 European settlers came things like disease and religion
8 and laws. Things that effectively over the years took
9 away our culture, took away our resources and in fact,
10 allowed genocide to be practiced on the native peoples
11 in the province of British Columbia.

12 What we're left with now is
13 reserves which unfortunately are mere ghettos. What
14 we're left with is places for Indian people to die
15 because the reserves weren't set out for Indians to
16 live. The policy was that if enough European settlers
17 came to our land, eventually the Indian people would
18 wither away and die and that was the purpose that the
19 reserves were set up for.

20 Fortunately for myself and
21 for those Indian people that are alive today, that
22 policy didn't work. But what we do have are ghettos,
23 ghettos of poverty. We have the bigotry and the
24 incompetence of the Department of Indian Affairs. We
25 have discrimination. We have the lowest standard of
26 living anywhere in Canada. We have treatment as second
27 class citizens and all this came to us in the name of
28 progress and development. All this came to us in the
29 belief that the exploitation of the resources was for
30 our good and everybody's good.

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Now, 150 years to 300 years later, we hear the same lie being told to us again; being told to our brothers and sisters in the Northwest Territories. And the same things are going to happen in the north that happened to us here in the south, unless we change our attitude towards the way we proceed with development. I don't think that there is anybody in Canada, particularly not the native people that is opposed to development. We require development in order to expand unless we continue to breed at the rate we're all breeding. We require more resources to feed the people and we're not opposed to development.

Here in the south what we're asking and it applies more in the north, is merely that we be given the opportunity to exist as individuals in our own right and have our cultures and traditions respected and perpetuated within a context of Canadian society.

But what will happen in the north is what happened here in the south and you'll see the oil companies promising huge jobs for Indians. How many Indian engineers do you know? How many Indian lawyers do you know? How many Indian welders do you know? How many Indian equipment operators do you know?

You know what the jobs will be. The jobs will be making beds and slopping out garbage and when the pipeline is built, the money will be gone and what we will be left with -- what our

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brothers and sisters will be left with in the north is disease and destruction of their culture as we were left with here in the south and all in the name of progress; all in the name of 19th century philosophies of development and uncaring consumerism that says we have the right to trample on traditional ways of life.

What we'll end up with is reserves in the north, pockets of poverty for people to die on, welfare and the incompetence and bigotry of the D.I.A. and we will pay and pay and pay as a culture, as a country for the genocide that we're allowing to take place in the north, for the genocide that we allowed to take place here in the south.

What does a pipeline mean? What does it mean to each and every one of us? That's really a question I think that we should all answer and we should expand our horizons beyond just saying it means that we can watch color television and run our washing machines and dryers and run our big cars. Those things are what we are requiring to be substituted for a way of life, what we are asking be exchanged for the traditional values of a people who have lived here for 20,000 years, and in one fell swoop for this incompetent attitude of consumerism we are willing to wipe out more history than ever existed on the European continent.

What does the pipeline and the land claims mean to Indian people? Very simply, it's one word -- survival. If the Indian people are to survive in Canada as an identifiable ethnic group

B. Wilson

we are going to have to change our attitudes towards development. We are going to have to change our attitudes about the pipeline, about consumerism, about expansion and development not only in the north, but in all areas and something that has to take place is a basic change in attitude about how we treat minorities, be they Indian or otherwise because Bishop Deroo did say earlier that a democracy is judged on the basis of how it treats its minorities.

Now, if that's the test and I believe that it is one of them, Canada ranks very near Nazi Germany in its treatment of the Jews. In fact, perhaps the Nazis were more humane in that they chose to gas the Jews overnight. We're more civilized. We're going to take 150 to 300 years before we eradicate all traces of a culture that existed here for 20,000 years.

The land claims means very simply and the pipeline is very simple for the Indian people, it's survival. It's a question of whether or not a hundred years from now, the Indian people will be indistinguishable from everybody else and I think that it is important that they should be. I think that they must be because we have to the south of us, an example of what the melting pot theory produces where you eliminate all the ethnic differences and substitute some common denominator for what was once a gathering of cultures. The melting pot theory reduces to where all the scum and the grease rises to the top and controls everything, and the meat and good bone sinks to the

B. Wilson

bottom and gets burnt.

For Canadians and for me as a Canadian, I consider the question of the Northwest Arctic Gas application and the pipeline and the development in the north and our treatment of the native peoples in the north to be a question of our morality. What am I as a person and how are the values that are inherent in me reflected in the conduct of my country, reflected in the conduct of my government, reflected in the conduct of the corporations supposedly set up to serve me?

What am I as a Canadian and what are we as a country? What I would like to see Mr. Chairman, I'm a strong believer perhaps in miracles, and you, to a certain extent for some of us, represent that kind of a thing. What I would like to see is a country where the individual values are respected; the culture of a people regardless of what it might be or where it might come from is respected and allowed to survive. I would hope that somewhere down the line a hundred years from now, when my children are talking about the Berger Inquiry, when my children are talking about the Northwest Territories and land claims issue, when we're looking back on this as part of our history, we will not see it as a mistake that we have repeated but will see it as progress. Progress in the sense of our humanity and morality, and as far as I'm concerned, it will be a cornerstone in the question of what kind of a country we are.

I would hope, being the rightful

B. Wilson
K. G. Farquharson

owners of the land on which this country is developing,
that it will develop consistent with the philosophy
that I just announced.

I thank you very much Mr.
Berger and your staff for Indian organizations here in
the south as I'm sure for organizations in the north;
your activities in the face of what we always considered
to be uncaring government bungling, represent to us
some hope. I would hope that the non-Indian people
would share those values with us and I would hope
also that 100 years from now, I'll look different than
you will as I do tonight and my children will look
different from your children and yet they will be able
to stand together as equals in a country that appreciates
where it came from and how it was born.

Thank you very much.

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,
our next brief is from a Mr. K. G. Farquharson.

K. G. FARQUHARSON, sworn;

THE WITNESS: Good evening
Mr. Commissioner. My name is Ken Farquharson. I am
here to speak solely for myself, not to represent any
group. I am an engineer by background and I think
the problem that we are addressing with the Mackenzie
pipeline is not really a technical one or an economical
one, but an ethical one.

I believe the pipeline could
be successfully built. I am -- haven't got the
fervor of a Bill Wilson but I would like to state my

K. G. Farquharson

reasons of why I think it is an ethical problem.

It has been my fortune to travel through the northern Yukon and not the Territories and to have some experience of the conditions there. In my view, it will be the Indian, the Inuit and the Metis who eventually develop the north for they are the only group to whom it is home. For them to move from their homelands, is not simple for it means the loss of an ethic and a way of life and adoption of the southern culture, therefore most will stay as residents.

It's probable therefore that the native and the Metis will continue to form the majority of the permanent residents of the Yukon. As has been clearly expressed by many natives, their culture is different from that of the south and they have a strong attachment to it. The stresses of attempting to adapt to the southern culture are severe. In fact, so severe that there is now a stronger desire amongst natives to retain their own culture and advance from that base. Despite this move, it is still doubtful in my opinion if the native cultures can withstand the twin forces of an administration at both Territorial and Federal levels and an economic system that are oriented to the southern culture.

The emphasis of the native people has been recognition of their land claims. To many people in the south, the argument is therefore over land. The argument appears to me to be much deeper and really over the natives' right to retention

K. G. Farduharson

1 of their own cultures which they identify with the
2 land. They feel that if their rights to the land are
3 established, they can retain their culture. In my
4 view, they may be optimistic.

5 If they are still subject to
6 an administration and economic system that is the
7 creature of the southern culture, their native culture
8 will still be overwhelmed, even with the land. If the
9 native cultures of the north are to survive, and if
10 the native is to achieve the status which he deserves
11 and which he must have if he is to play his full part
12 in the evolution of the north, then they should now
13 be searching for administrative format which will
14 recognize the present bi-cultural society of the north
15 and guarantee the natives the opportunity to retain
16 their culture and change it at their own pace.

17 It is ironic that there should
18 be any argument in Canada over whether this is a
19 desirable aim, for the protection of French culture in
20 Quebec is accepted as a fundamental. Can we not
21 recognize that the native cultures are equally entitled
22 to protection where they form the major culture? If
23 the north is strong, then Canada will be strong. I
24 repeat my belief that the north can only be strong if
25 the native peoples of the north are also strong, and the
26 basis of their strength is the retention of their culture.

27 If this argument is accepted,
28 then the conclusion follows that we should put the
29 question of the pipeline aside until we can evolve an
30 acceptable bi-cultural format for the north which will

K. G. Farquharson

1 allow retention of native cultures and offer protection
2 for the white minority.

3 Northern Canada has today
4 many of the characteristics of colonial status that
5 I can recall from my early years in Africa, including
6 a governing race and other governed races and their
7 distant bureaucracy in Ottawa, especially in the
8 critical field of economic planning.

9 I think it can also be fairly
10 said to be an exploitive colonialism, for nowhere
11 have I seen it stated in Canada that the interests of
12 the peoples of the north would be paramount in develop-
13 ment of the north, yet this was the stated policy in
14 British Africa in the 1930's.

15 The pressure is for development
16 to the economic benefit of the south. The sequence
17 of decolonization is well established. First, education;
18 second, the development of leaders; third, the legal
19 test cases, and fourth, acceptance of equal status
20 for the colonized people. In the north, we are now
21 at stage three and the momentum is there to achieve
22 stage four. Southern Canada appears to have been
23 neglectful of the pressures for social changes in the
24 north while it focused on the opportunity to extract
25 resources. It is time that the south woke up to the
26 resurgence of native culture in the north and set about
27 the deliberate dismantling of the present administrative
28 system and to replace it with one reflecting the
29 bi-cultural society of the north.

30 The lesson of decolonization

K. G. Farquharson
Pape, Lewis

is clear. Once a colonized peoples want equal status in a social sense, there is nothing that can stop them. Why can we not move now to make these adjustments before there is further bitterness, mistrust, oppression and native violence?

The planners in Ottawa may see the pipeline in terms of the geopolitics of energy. It also has a human side. My request is to urge your consideration for the latter and to ask for structural political and social reform in the north before massive development starts.

To end, having seen the Old Crow Flats, the Eagle Plains in the North Slope of the Yukon Territory, I would be very against penetration of that area by a gas pipeline for environmental and social reasons. If it is desired to move Alaskan gas overland through Canada, I believe the best route would follow the Alaska highway through the Yukon and join the present gas pipeline system near Fort Nelson in B.C.

I would like to thank you and the Commission for allowing me to make this presentation. Thank you.

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, our last brief for the evening are from Mr. Arthur Pape and Michael Lewis of Vancouver.

ARTHUR PAPE,
MICHAEL LEWIS, sworn;

WITNESS PAPE: Mr. Commissioner, we are like all the others who've spoken here

Mr. Lewis

tonight, very proud and grateful to have the Inquiry come to Vancouver. We are speaking tonight in the same way that all these people came here tonight because we believe we have a direct interest in the decision of whether or not a Mackenzie Valley pipeline will be built and under what conditions.

We speak here in relative ignorance about the north and actually in relative ignorance about the complete range of questions which must be answered before the pipeline decision can be made and so in that way maybe we represent the people of the south, all of us and how we really feel.

We have a direct interest not only as people who care about the north but because that decision will affect our lives and our homes and our futures very directly living here in the south.

The energy corridor that is being discussed will affect Canada's national economy and regional economies and local economies. It will take sums of investment capital on such a scale that it will totally dominate all investment decisions, all development decisions in this country for the next 20 years. That will affect us all.

The kinds of priorities that the country will implicitly adopt if we decide to build that energy corridor will be to take us further and further down the road which we have travelled too far already; a road we do not fully understand but which we know increasingly is not the road we should have taken.

Paper, Lewis

1 It's not, as several of
2 the people have said here and I'm sure you'll hear
3 across the south, it's not our individual decisions as
4 consumers, as car buyers, that will affect the energy
5 consumption patterns in this country; it's our whole
6 lifestyle. It has to do with where power is situated
7 and where power is not, what kinds of research is done,
8 what kinds of social and political decisions are made
9 and where power is concentrated.

10 The very sovereignty of this
11 country is an issue in the question of whether or not
12 to build that energy corridor and that affects us all.
13 It's difficult to envisage an energy corridor which
14 will go to mid-continent as you said and which it seems
15 to me somewhere below the 49th parallel. An energy
16 corridor that the Americans have declared a priority
17 for them which would therefore demand of this
18 country a further give away of our sovereignty to
19 another country.

20 The decision on whether or not
21 to build that energy corridor will determine again and
22 on a very large scale our situation in the world and
23 where we stand in relation to the people in the world
24 who have decided that those of us born in North America
25 and western Europe must participate in reordering the
26 world economic order or they will try and force us
27 to do so.

28 It affects us because the
29 technological arrogance that underpins the super-
30 confidence of the oil and pipeline companies that they

Pape, Lewis

1 can do anything on any time line despite any natural
2 difficulties is something we know a great deal about.
3 We've seen less than .01 percent of the land mass
4 used in such a way that it affects the whole land mass.
5 We've seen single pulp mills that can cause mercury
6 poisoning in a vast area. We've seen relatively small
7 hydro-electric dams in this very province that can
8 destroy hundreds of thousands of acres in another
9 province. We've seen all that.

10 All the decisions of whether
11 or not to build that energy corridor are decisions that
12 affect our lives and so we are glad that even a small
13 part of the Commission's time has been brought here to
14 the south. We are glad that this Commission has
15 recognized that there are local, social and economic
16 implications everywhere in this country from a
17 decision that appears most clearly to affect only the
18 north.

19 WITNESS LEWIS: Mr. Berger,
20 my name is Michael Lewis. I'd like to say a few words
21 in conjunction with Art about the process that you've
22 conducted.

23 It's very interesting that
24 in the last few weeks there has been increasing attacks
25 in one way or another on the Mackenzie Valley Pipeline
26 Inquiry. That disturbs me because of the nature of
27 those attacks. I'm sure you're aware of it, that people
28 in the National Press, that some senior people in
29 government, that people during coffee in this room
30 who have interests in the development of the north, I

Pape, Lewis

would imagine, see the Inquiry as a gathering ground for bleeding hearts, for environmental freaks; those people who do not have the knowledge base from which to make decisions.

We hear your attack -- we hear you attacked, your Inquiry attacked and the native people attacked and the people of the north attacked and the public interest groups attacked in a way, I guess in a way that takes us to a point where we really, really have to question where those people are connected and what they think of native people's intelligence as if you're the only person or your Inquiry is the only thing that can bring forth native people's intelligence and other people's intelligence and southern people's intelligence.

You know and other people here may know, that the criticism has been of that nature, and I guess what we'd like to say is that it's been the fact of economic and social and democratic segregation that many of the things that have been said to your Inquiry are being focused because they haven't had a chance to be said before in many cases and I think some of the people here who have spoken tonight have said that very clearly, that you symbolize something that is important. We respect the integrity of the process. We do not want it to be challenged in a way which would degrade it and try and draw conspiratorial theories about it. It has been open, and I think any of the applicants or interest groups in the north would be hard pressed to say that it has not been an open Inquiry

Pape, Lewis

and we just want to say that for the record.

We also want to say that we're very worried because of decisions like, with the Inuit people to allow those permits to go after the initial presentation to government of their proposal in Nunavut. We're worried because despite a loud clamour in this country, despite the United States representation that the Beaufort Sea decision went ahead and what's the big hurry? We question that, given the risks that have been put forward in editorial pages and so on across this country.

We're worried what's going to happen to your report. We know that some of your critics have said, "You know, it's cost a lot of money to conduct this process". Others have said, "in percentage with the kind of capital investment that's going to go into the north, it is such a small fraction, -- something like 0.1 percent, I believe of the total projected investment. So I don't think it's a big price, but I'm worried I guess that once you make that report, how are we going to find out what is in that report, whatever your conclusions are? How are we in the south, how are the people in the north once that report is in the hands of the government, what mechanisms are there from which we can find out to in a sense be able to as a public of people try and continue to struggle to maintain the integrity of the process that I think your Inquiry has helped engender in a very unique way that has never happened in our history?

That is a serious question in

Pape, Lewis

1 my mind because if we do not have the time to find out
2 the contents of that report to generate the kinds of
3 opinions in terms of our elected members and so on that
4 we feel we need to generate once we know what's in your
5 report. Then what has it all been for?

6 We want I guess to be taken
7 seriously. We hope the seriousness with which you've
8 conducted your Inquiry -- I guess we're saying that we
9 hope the Federal Government will conduct the way in
10 which it releases that report and allows the Canadian
11 people to know what is in that report. We hope they
12 conduct it with a similar kind of integrity as this
13 Inquiry has been conducted.

14 And I think Art just has
15 a few more things to say.

16 WITNESS PAPE: Just to -- we
17 want to be as specific as we can in suggesting to the
18 government, as well as to the Commission, how serious
19 some of the problems are in this regard for those of
20 us who live here in the south.

21 We as Canadians have invested
22 about 3 million dollars we understand in the process of
23 this Inquiry, and without a doubt the Commission has
24 been the finest representation that ever could have
25 been constructed of the 20 million of us who live in
26 southern Canada and we're very proud that you represent-
27 ed us and are representing us.

28 Unfortunately however, the
29 unique educational and social experience that the
30 Commission is acquiring is denied the 20 million rest of

Pape, Lewis

1 us and we're very concerned about why that has happened.

2 The Government of Canada
3 gave \$25 million to the Canadian Broadcasting Corpora-
4 tion as part of its special funding for the C.B.C. to
5 be the world host of all the communications systems
6 for a two week Olympics. I understand that the C.B.C.
7 will do 150 hours of live coverage during the two weeks
8 of the Olympics, that we will get across this country
9 nine to ten hours live daily broadcast.

10 Across the country, there will
11 be almost no staff and facilities left in any of the
12 television centers. The largest television center in
13 the country in Toronto will be left with only one
14 television crew during the two weeks of the Olympic
15 Games. Twenty remote television units will be provided
16 to the Olympic coverage for domestic coverage by the
17 C.B.C., sixty of them drawn from existing stations and
18 four of them brand new at a cost of 1.3 million dollars,
19 the new ones.

20 That's for a two week event
21 which one of its major impacts on this country will be
22 to create a \$870 public deficit.

23 WITNESS LEWIS: Million.

24 WITNESS PAPE: Million, sorry. Now,
25 in contrast I understand that the Canadian Broadcasting
26 Corporation invests the princely sum of about \$50 a
27 day for film stock to cover the hearings of your
28 Commission. The C.B.C. Northern Service has available
29 to it, 500 feet of film a day as its allotment to
30 record and convey the Commission and its Inquiry to the

Page, Lewis

1 north. I guess there is no budget to record and
2 convey the experience of the Inquiry to those of us
3 who live in the south. We don't know if many people
4 know, but what happens is the film crew for the C.B.C
5 records the short film clip every day. It gets sent
6 here to Vancouver where people who don't know anything
7 about the Inquiry edit it and it gets broadcast to the
8 north after Hourglass and it's broadcast from here.
9 Nothing gets broadcast to the south.

10 We've seen almost nothing
11 of the Inquiry. Some of us have the opportunity to
12 hear a good deal about the Inquiry in this city because
13 Vancouver Co-op Radio is the only broadcasting operation
14 in the country to have a correspondent in the north
15 working, among other things, on the Inquiry. One
16 newspaper has a correspondent in the north on a free-
17 lance basis. Canadian Press has no reporters stationed
18 in the north. They get occasionals from the reporters
19 of other papers. The National Film Board has not
20 planned to make a film about this Inquiry.

21 Surely as you've said and
22 some of us know, this Inquiry is the most unique and
23 perhaps extraordinary political and social event in
24 our history, in that it gives us a most unique chance
25 to examine our past and our present and look at our
26 future. It's a very rare thing.

27 Regional economic development
28 and native peoples, urban areas all over the world
29 don't have the kind of experience and opportunity that
30 your Commission has provided. It appears from reading

Pape, Lewis

1 the transcripts, as much as some of us have time to,
2 that some of the greatest prose in Canadian history
3 has been delivered to your Inquiry and it's obvious
4 that what your Inquiry has done is provide a chance
5 for people to take their individual experience and
6 wisdom, say it to each other and turn that into an
7 even greater collective wisdom and experience.

8 Surely your Commission has
9 been one of the most democratizing and inspiring events
10 in our history and we are very alarmed sir that that
11 total experience has been denied us in the south.
12 What we have in the south as I'm sure you'll experience
13 is a good deal of rhetoric, but we are denied the
14 experience of really knowing the north and its people
15 and what they're saying. We are denied the collective
16 experience of dealing with the issues and their impact
17 on us, of cross-examining experts, of pulling from our-
18 selves the wisdoms and the strengths to make the great
19 decisions that people in the north it seems to me are
20 being helped to get ready to make.

21 It would be a good thing if
22 the people of the south would all tell your Inquiry
23 when it goes across the south that we want to know and
24 we want to share in the experience. We don't want this
25 Commission to end with all that experience accessible
26 to Canadians only through the volumes of your transcript.

27 Perhaps the oil companies
28 would finance it if the Government of Canada can't
29 afford it, and we'd like to suggest that because we
30 in the south haven't had this kind of experience, and

Pape, Lewis

1 probably won't get to have much of it, but also
2 because those of us in the south are the people in
3 whose names the oil companies will promise to develop
4 these resources and deliver them and the politicians
5 will claim the mandate to do so, we suggest to you
6 sir that you will have to make your report very clear
7 and simple for us, because we are very liable to be
8 wrapped up in confusion as a political body, we in
9 the south, because we've had too little time to really
10 come together and work on these things.

11 We would ask that you recognize
12 what so many in the north and here in the south have
13 said, that before a decision is made to build that energy
14 corridor, land claims be settled and I think a lot of
15 us in the south understand what that means. That it
16 means putting stewardship of the north into the hands
17 of the people who live in the north and will continue
18 to, that it isn't a transfer of land to -- or some of
19 the land to some people so everything else can go on
20 down the other side of the fence.

21 I think many of us in the
22 south are ready to support that kind of redefining of
23 the optimum way to govern this country and to share
24 this country amongst ourselves, and just as we would
25 hope that you would call for a settlement of land
26 claims in the most profound way and explain it to us,
27 before any decision is made on the pipeline, not before
28 it's built, but before a decision is made, we would
29 like to ask you to consider that an equally valid
30 condition would be that we settle the energy claims in

Pope, Lewis

1 the south. Just as northerners feel that they have
4 a claim to make, to reassert control of their land,
3 we in the south have a claim to make to reassert
4 control over our lifestyle and what is done in our
5 name over the resources of our land.

6 We need a process too. If
7 we can't settle our energy claims against the trans-
8 national corporations, if we can't come to grips with
9 the implications of this energy corridor for us as
10 a collective people and find a way to grow into a
11 new future, then we fear that no matter how eloquent
12 your report, it may not be possible to get the right
13 decision about settling land claims before the pipeline
14 decision is made.

15 We don't think it'll be
16 easy for those of us in the south to come to grips with
17 these issues and have a collective process and work
18 together to do this and so if it costs \$3 million
19 in two years to do this in the north, maybe it'll
20 cost \$30 million and take quite a long time to do it
21 here in the south but that too should be part of what
22 happens before that decision is made.

23 We're sure that you and the
24 Commission staff are tired sir, and are looking forward
25 to the conclusion of the process, but we want you to
26 know that we want to follow this process more closely
27 than we've been able to and when you're finished, we
28 hope you'll come back south and help us start the
29 process in the south because we need the same experience
30 here in the south because our greatness as a people may

Pape, Lewis

1 be a little further back in our history, a little harder
2 for us to find and share but it's there and if we
3 have a chance as a people to share the democratizing
4 experience, we'll work with the people of the north
5 and build a country and then we'll know what to do
6 about an energy corridor.

7 Thank you very much.

(WITNESSES ASIDE)

8 THE COMMISSIONER: Thank you

9 Mr. Pape and Lewis. In a moment I am going to ask
10 Mr. Scott to outline the procedure for the remainder
11 of the evening but before I do that, let me say that
12 having heard the briefs that have been presented tonight,
13 I want to express my thanks to those who've presented
14 briefs because they were of great assistance to me.
15 Let me make it clear that my job in this Inquiry is
16 to listen to what the people who come before it have
17 to say, and I feel that I can learn something from each
18 one of you.

19 Let me comment for just a
20 moment on the remarks of Mr. Pape and Mr. Lewis. I
21 think that you should remember that the Government of
22 Canada established this Inquiry. It was the Government
23 of Canada that gave to this Inquiry a mandate unprecend-
24 ented in our history. This Inquiry was told by the
25 Government of Canada to examine the social, economic
26 and environmental impact of the construction of a gas
27 pipeline and energy corridor in our northern territories.

28 The Government of Canada, on
29 my recommendation has provided funding to native
30 organizations, environmental groups, northern

1 municipalities and northern business to enable them to
2 participate on an equal footing at the hearings with
3 the industry representatives of the two companies that
4 want to build the pipeline; Arctic Gas and Foothills
5 Pipe Lines.

6 The Government of Canada has
7 also supplied to Mr. Scott, Commission Counsel, all of
8 the studies and reports that the Inquiry has asked the
9 government to produce. Let me also say that the
10 pipeline companies and the oil and gas industry general-
11 ly have cooperated fully with the Inquiry. The Inquiry
12 has also had the full cooperation of the native
13 organizations and the environmental organizations and
14 the other parties at the Inquiry.

15 It think it's fair to say that
16 the representatives of the industry, the pipeline
17 companies, as well as the rest of us, have regarded
18 our hearings in the north as a learning experience.
19 The companies have been represented at every hearing
20 and have been there to listen and answer questions.
21 The president of one of the companies spent a week
22 travelling with me in the north last summer at the
23 hearings. I want you to understand that all of the
24 people and organizations connected with the Inquiry
25 have sought, I believe, in good faith to make the
26 proceedings of the Inquiry, proceedings that would
27 enable northerners to have an opportunity to speak up,
28 speak out and would enable us to learn from them.

29 Now let me also say a word
30 on behalf of the C.B.C. The president of the C.B.C.,

when the Inquiry was begun, and the Northern Service of the C.B.C. agreed to establish a broadcasting unit to be present at the Inquiry's proceedings each day and they allotted an hour on the northern network every night, that is, on the radio and the broadcasts go out every night on the northern network in English and in each of the five native languages. In addition, they provide five minutes, a different language every night on television and that has enabled the Inquiry to expand its -- the hearing room, to encompass the whole of the Mackenzie Valley and the Mackenzie Delta and the communities in the Beaufort Sea and that was done with the cooperation of the C.B.C. The broadcasters are, of course, quite independent of the Inquiry but that contribution by the C.B.C. is one that should not go unrecognized.

Finally, I think I should say that the National Film Board is doing a film of the Inquiry and the issues connected with the Inquiry and their crew accompanied the Inquiry to Indian villages in the Mackenzie Valley last summer and to Inuit villages on the Beaufort Sea just a month and a half ago and I don't know -- I'm not privy to the decisions that go on within the National Film Board but I think in fairness to them I should say that they are preparing a film and the film that you saw before the proceedings began tonight was a film that the Inquiry had made by a filmmaker, designed to represent all sides of the issues that we're concerned with at the Inquiry and that was paid for by funds provided by the Government of

1 Canada. As far as the report of this Inquiry is
2 concerned, when it is filed with the Minister of Indian
3 Affairs and Northern Development and his colleagues
4 and the Government of Canada, I have no doubt that it
5 will receive the most serious consideration and I
6 equally have no doubt that it will be made public
7 without undue delay.

8 So, I think Mr. Scott that
9 we'll ask you what is going to happen now.

10 MR. SCOTT: Mr. Commissioner,
11 the counsel for the various parties, the two applicants,
12 the Canadian Arctic Resources Committee and the Indian
13 and Metis Brotherhood of the Northwest Territories have
14 indicated that they have listened with interest to
15 what's been said and they would like, partly on
16 account of the hour to defer any comments until a
17 later stage in the Vancouver hearings. So that is
18 the completion of the submissions we have before you
19 tonight.

20 May I make two points? The
21 Inquiry will sit tomorrow in three sessions, the first
22 beginning at ten o'clock in the morning, the second
23 beginning at two o'clock in the afternoon and the
24 third, if we have health and strength, at eight o'clock
25 tomorrow evening.

26 The second point, again may
27 I repeat, if there is anybody here who has not given
28 us notice that they desire to make a submission, we
29 would much appreciate it if they would let either
30 Mr. Waddell or I know and we will make an effort to find

1 an appropriate time for them in the next two days.

2 So sir, that's all for this
3 evening.

4 THE COMMISSIONER: What about
5 the film? Is that to be shown again tomorrow night
6 at seven?

7 MR. SCOTT: I don't know.

8 THE COMMISSIONER: The answer
9 is no. All right. Well, we'll adjourn the proceedings
10 ladies and gentlemen, and thank you for coming tonight
11 and we may see some of you tomorrow.

12 (PROCEEDINGS ADJOURNED TO MAY 11 , 1976)
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MACKENZIE VALLEY PIPELINE INQUIRY

Goverment
Publication

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

AND

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Vancouver, B.C.,

May 11, 1976.

PROCEEDINGS AT COMMUNITY HEARING

Volume 50

CANADIAN ARCTIC
GAS STUDY LTD.

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Mr. Ian Waddell, and for Mackenzie Valley Pipeline
Mr. Ian Roland, Inquiry;

Mr. Pierre Genest, Q.C. and
Mr. Darryl Carter, for Canadian Arctic Gas
Pipeline Limited;

Mr. Alan Hollingworth and
Mr. John W. Lutes, for Foothills Pipe Lines Ltd.;

Mr. Russell Anthony and
Pro. Alastair Lucas for Canadian Arctic Resources
Committee;

Mr. Glen Bell, for Northwest Territories
Indian Brotherhood, and
Metis Association of the
Northwest Territories.

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Cook, Carpenter, Hindle

Vancouver, B.C.,

May 11, 1976.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, we'll call the hearing to order this morning. Let me welcome you to this hearing of the Mackenzie Valley Pipeline Inquiry. We began our Vancouver hearings last night, and we'll be carrying on this morning and then again this afternoon at two o'clock, and again this evening at eight o'clock; and we'll be carrying on again tomorrow at ten o'clock in the morning and then two o'clock in the afternoon. I think that most of you who are here are well acquainted with the work of the Inquiry, and I won't repeat the opening remarks that I made last night.

I think instead we'll simply turn to the people and the organizations that wish to deliver briefs this morning and Mr. Waddell, perhaps you'd let us know who we are going to begin with.

MR. WADDELL: Mr. Commissioner, we'll begin with representatives of the Native Brotherhood of British Columbia; Mr. Lonnie Hindle, Mr. Gilbert Cook and Mr. Steve Carpenter, and I believe Mr. Gilbert Cook will be presenting the brief. Will these gentlemen come forward?

GILBERT COOK,
STEVE CARPENTER and
LONNIE HINDLE, sworn:

WITNESS COOK: On behalf of the Native Brotherhood of British Columbia, I welcome the

Cook, Carpenter, Hiddle

1 opportunity to appear before/ ^{the} Mackenzie Valley Pipeline
2 Inquiry .

3 The Native Brotherhood of
4 British Columbia is the senior Indian organization in
5 Canada and has consistently fought for the rights of
6 native people for half a century.

7 The Native Brotherhood, without
8 financial assistance from governments, has been instru-
9 mental in achieving social changes for natives, not
10 only in British Columbia, but for the rest of the
11 country as well, and has played an active role in en-
12 suring that the issue of land claims of the native peo-
13 ple of Canada has been pursued over the past five
14 decades.

15 The Native Brotherhood has
16 actively supported the four Nishga Bands in their
17 struggle to seek an equitable settlement to the Nishga
18 land claim. A claim which began in the late 1800s and
19 which has just now reached the stage of tri-party
20 negotiations.

21 The Native Brotherhood was
22 instrumental in seeing that justice prevailed in the
23 Landmark White and Bob Case during the 1960s.

24 We could document many more
25 changes for the better of native people which came
26 about because of the support and strength of the
27 Native Brotherhood.

28 It is not our intention,
29 however, to blow our own horn, but only to emphasize
30 to this hearing the long history, credibility and

Cook, Carpenter, Hindle

1 strength which we are giving to our brothers in the
2 Northwest Territories.

3 Rather than document at this
4 time how the proposed Mackenzie Valley Pipeline would
5 affect our members living in Southern Canada, we would
6 rather at this time not cloud the issue and simply say
7 for the record that the Native Brotherhood of British
8 Columbia supports the position taken by the native
9 people of the Northwest Territories.

10 The Native Brotherhood
11 supports the position that a land settlement, not
12 extinguishment, should precede construction of the
13 pipeline. It must be emphasized that the direction that
14 the native people wish to take during and after the
15 land settlement in the Northwest Territories must be
16 recognized.

17 THE COMMISSIONER: Thank you
18 very much, sir. Thank you, gentlemen.

19 WITNESS COOK: We don't
20 have any further remarks at this time and I would
21 like to again thank the Inquiry for the time available
22 to us. Thank you.

23 (APPLAUSE)

24 (WITNESSES ASIDE)

25 MR. WADDELL: Mr. Commissioner,
26 our next brief is from Mr. Daniel O'Brien from the
27 Co-Operative Christian Campus Ministry, I believe
28 of Vancouver. Mr. O'Brien?

29
30 DANIEL O'BRIEN, sworn:

D. O'Brien

THE WITNESS: Good morning.

I should explain that the three people who wrote this brief couldn't be here today because they have summer jobs and I don't. We're a student organization.

I'll be reading from the brief and also consulting notes in an impromptu conversation we had about the brief after looking at it and after Elaine and Bev and Catherine did all the work on it.

We, the Co-Operative Christian Campus Ministry (the Anglican, United, and Student Christian Movement on the Campus at U.B.C.), would like to express our deep concern and support for the native people in their struggle for a just land claims settlement. We oppose any development or decisions on the Mackenzie Valley Pipeline project before an agreement between the government and the native people is reached. We believe that the pipeline cannot proceed until the land claims issue is settled.

As Christians, we believe that the issue is both one of justice and responsible stewardship of land. We cannot support a decision that condones our consumptive lifestyle through the exploitation of our non-renewable natural resources. We cannot support a decision which gives priority to economic gain and ignores the needs of the people most affected.

To be Christian in our society means to be sensitive to the powerlessness and the alienation of many in our society. There is a real need to be sensitive to the powerless and alienation

D. O'Brien

1 of some people in our society and not just the native
2 groups, but last night we heard talk of other minority
3 groups and were consonant with their needs for power.

4 Justice recognizes the
5 basic needs of a person and attempts to meet those
6 needs in a fair way. Justice requires a recognition
7 of the complexity of the society and the basic rights
8 and dignity of individuals. True justice does not
9 destroy dignity or self-respect. As Christians we
10 must ensure that every Canadian find dignity and self-
11 fulfilment in a free and just society.

12 The native people are asking
13 for a say in decisions about the use of land which
14 they have traditionally used in a responsible manner.
15 The land has from time immemorial been the centre of
16 the native people's existence. Without the land, Indian
17 people have no soul , no life, no identity, no purpose.
18 To refuse control of the land would contribute to the
19 death of a Canadian people and their culture.

20 Any development or decision
21 that denies the importance of the native people's role
22 in making land use decisions cannot be considered a
23 just, responsible action; for justice to exist the
24 powerless must have power. Any development or decision
25 that denies control of the land by the Dene or the Inuit
26 people cannot be considered a just or responsible response.

27 Justice is about empowering,
28 being more sharing and caring. Our God is a God of
29 liberation who brings power to those who have no power.
30 We are called by God to be a just people, to do that

1 which is good for all.

2 The native people are being
3 threatened with the loss of their culture and in
4 fact their existence. The Mackenzie Valley Pipeline
5 project is considering the south's needs ahead of the
6 needs of the northern people. We cannot ask that one
7 group suffer for the sake of the other, but we must
8 share the suffering and share our power. Because of
9 the south's ever-increasing need -- and "need" in
10 quotation marks -- of non-renewable resources, we
11 create an unequal distribution of wealth. To meet our
12 consumptive style of life, we demand a sacrifice on the
13 part of those who have no power. We cannot destroy
14 one group of people in order to support the lifestyle
15 and corporate profits of another group. This is what
16 the south's demand for resources is doing.

17 Stewardship - and I think that's
18 the key word for our Christian response here - Steward-
19 ship is the responsible use of the created order,
20 human and environmental. The Mackenzie Valley Pipeline
21 reflects the south's basic goals and current lifestyle.
22 It is a project which will allow us to continue living
23 the so-called "good life". Our life and work is
24 structured towards gain and good. Obviously this
25 means we have to expand and develop in order to keep
26 up to our ever-increasing and consumptive needs. We
27 as Christians do not believe that continual expansion
28 means we are able to live more humanly in our world.
29 We must take a serious look at the consequence of
30 all development such as the Mackenzie Valley Pipeline.

1 Will this multi-billion dollar project provide for
2 human dignity and growth? Presently it is a consider-
3 able threat to the native people and their culture.
4 Ultimately it is threatening to the existence of all
5 human life. Penultimately the consequences of it are
6 the continuous exploitation of resources and for us
7 that means eating ourselves up -- self-consumption.

8 We feel that we must be
9 responsible for the land, considering that it's ours
10 to use but that we can never own it. Ownership is
11 not a possibility. The native people have developed
12 a lifestyle which is in close harmony with the land.
13 They have cared for it and used the land in a respon-
14 sible and sensitive manner. The native person still
15 has a basic concept of communal ownership and he is
16 the custodian of that land for future generations.

17 I think here of the Genesis
18 story in respect to land, that man is both made of
19 the earth and of the breath of God. How can we own
20 something that we come from and that we return to?

21 We in the
22 south cannot make such a claim. Time and time again
23 we have thoughtlessly exploited our resources and
24 consequently have prevented their use for our children
25 and their children. The Mackenzie Valley Pipeline
26 could be another example. Our energy needs are ever-
27 increasing, which is creating pressure to make hurried
28 decisions concerning our future needs.

29 We cannot ignore human and
30 ecological needs in our frantic attempts to provide

D. O'Brien

1 natural resources to support our exhaustive energy
2 needs of the U.S.A. and Canada. Surely the promise
3 of the good life, progress and profit, cannot be more
4 important than the preservation of our land and people.

5 Control of the land must be
6 given to those that have long proven their responsible
7 stewardship. At present our energy needs, our energy
8 demands are increasing at a dangerously high rate.
9 There is concern that an energy shortage will occur,
10 there is also evidence that our resources and technolo-
11 gical development will provide for our needs without
12 the pipeline. We need to take time to assess our needs
13 and establish our priorities. A 10-year moratorium
14 would allow time to determine our needs and assess
15 alternate resources available. Our careful and respon-
16 sible stewardship is now a necessity if we are to
17 ensure natural and human survival.

18 We recommend that a just
19 settlement based on native land control be a priority
20 in reaching a decision. We also suggest a 10-year
21 moratorium that will enable us to establish our need
22 and then take responsible, planned action. At the very
23 minimum this settlement must be reached before any
24 action on the Mackenzie Valley Pipeline proceeds. As
25 Christians we must affirm human dignity against the
26 forces that would crush it. We are each a part of God's
27 cosmos. All aspects, both human and natural, must
28 share in it equally. Thank you.

29 (APPLAUSE)

30 THE COMMISSIONER: Thank you,
Mr. O'Brien. (WITNESS ASIDE)

P.B. Holmes

1 MR. WADDELL: Mr. Peter Holmes
2 here? Mr. Holmes. Our next brief, Mr. Commissioner,
3 is Mr. Peter B. Holmes, who represents the White Pass &
4 Yukon Corporation Limited, which I believe is a company
5 in Vancouver.

6
7 PETER B. HOLMES, sworn:

8 THE WITNESS: Mr. Justice
9 Thomas Berger, the White Pass & Yukon Corporation Ltd. is
10 a Canadian company which through its subsidiaries
11 dates its presence in Northern Canada back to the
12 earliest development of the Yukon, the Klondike Gold
13 Rush days of 1897-1898. The White Pass therefore
14 has been associated with northern economic and
15 social development for more than 78 years.

16 From its beginning in 1898,
17 with the commencement of the construction of the
18 railroad from Skagway to Whitehorse and despite much
19 adversity, White Pass has steadily expanded its road
20 and service into the north.

21 White Pass has been described
22 as an innovator, a northern transportation pioneer, and
23 has received credit as the first company in the world
24 to offer its customers door to door delivery by
25 means of an integrated ocean, rail, highway container
26 transport system between Vancouver, British Columbia
27 and centres in the Yukon.

28 Today White Pass has expanded
29 that road to include common carrier and contract
30 carrier transportation within and between the Yukon

and the Northwest Territories, Alberta, British Columbia, and the State of Alaska. It is also involved in pipeline transportation of petroleum products. The company's transportation subsidiaries in 1975 moved approximately one million tons of goods to, from, and within the Yukon. Its subsidiaries are also involved in the marketing of heavy automotive and industrial equipment, petroleum and related products.

The company has its head office in Vancouver and employs approximately 900 people, of whom about 450 are located in the Yukon, 150 in British Columbia, 90 in Alberta, and 180 in the U.S.A., principally Alaska. Our experience over more than 78 years in the Yukon indicates that the northern resource development has provided substantial economic benefits to Northern Canada, through the permitting of the development and continued provision of such vital services as transportation, health care, education, and of course employment. Only with accompanying resource based industries has it been possible to provide improvements in transportation and other services in the north. It is the development of the mining resources industry which has permitted the controlled development of the excellent road system which the Yukon now possesses from Whitehorse, Dawson City, Clinton Creek, Elsa, Mayo, Faro and other Yukon centres to Southern Canada and Alaska. It is the development of the mining resource industry which has permitted White Pass to continuously operate and improve its transportation system within, from and

P.B. Holmes

1 to the Yukon. Only with the development of further
2 resources in the north, such as construction of an
3 Arctic pipeline, will it be possible to continue to
4 provide employment and further economically viable
5 improvements to the transportation supply systems.

6 While such a construction
7 program will no doubt bring substantial benefits to
8 all Canadians with the assurance of a larger, longer
9 term energy supply, it will also provide additional
10 benefits to northern Canadians. These benefits
11 include:

- 12 1. Road access to and from the Mackenzie Delta
13 area on a year-around basis when the Dempster Highway
14 is completed to an adequate standard.
- 15 2. General improvement in the transportation infra-
16 structure of the Yukon.
- 17 3. Creation of year-around long-term jobs in connec-
18 tion with the operation of transport systems over the
19 improved road network.
- 20 4. Maintenance of the road network and operations
21 of the supply and service industry.

22 Speaking more specifically as
23 a northern transportation and supply firm, we believe
24 that the development of an Arctic Gas Pipeline is
25 essential to the continued well-being of northern firms
26 such as our own. Northern firms in the Yukon and to a
27 lesser extent in the Northwest Territories have in
28 the past been almost totally reliant on the mining
29 resources industry of their development. Considering
30 the cyclical and uncertain nature of this one industry

P.B. Holmes

1 it is extremely difficult for any supply and transporta-
2 tion company to make long-term development plans and
3 particularly those plans which involve large capital
4 expenditures. In our opinion, it is economically
5 and socially desirable that Yukon broaden and stabilize
6 its industrial base, and the development of an Arctic
7 Gas Pipeline is an appropriate method of accomplishing
8 this end.

9 We agree that any northern
10 development must have a positive impact on the environ-
11 mental and social fabric of the north. In addition, we
12 are of the opinion that the north should have a positive
13 impact on the rest of Canada. Only with proper
14 balance of benefits between the north and south can
15 a truly visible and viable economic and environmental
16 and social fabric be woven. We believe that an Arctic
17 Gas Pipeline constructed with due regard to the right
18 balance of economic, environmental and social factors
19 will be a positive influence to the weaving of such a
20 fabric. To this end we support the early construction
21 of the natural gas pipeline from the Prudhoe Bay and
22 Mackenzie Delta areas to Southern Canada.

23 Thank you, sir.

24 THE COMMISSIONER: Well, thank
25 you very much.

26 (WITNESS ASIDE)

27 MR. WADDELL: Mr. Commissioner,
28 our next brief is from Bernard and Mavis Gillie. The
29 Gillies are former residents of the north, I understand,
30 Mr. Commissioner, and they now live in Victoria, British

B. & M. Gillie

1 Columbia.

3 BERNARD GILLIE and
4 MRS. MAVIS GILLIE, sworn:

5 MR. GILLIE: Good morning,
6 Mr. Commissioner, may I just add a word to what
7 Mr. Waddell mentioned, for your information and
8 perhaps for those who are listening. The ten years
9 that we spent in the north, during that time I was
10 in charge first of the educational program of the
11 western half of the Northwest Territories known as
12 the Mackenzie District, and during the last part of
13 the last four years that I was there, I was Director
14 of Education for the Government of the Northwest
15 Territories involving the entire program of the
16 entire Territories.

17 THE COMMISSIONER: What were
18 the periods?

19 M R. GILLIE: 1962 to 1972.
20 I retired in 1972, three years ago. Were you asking
21 for further details as to the actual time of each?
22 I'm sorry, my wife was correcting me.

23 THE COMMISSIONER: I gathered
24 something like that was going on.

25 MR. GILLIE: Right.

26 THE COMMISSIONER: The last
27 four years would be from '68 to '72 when you were --

28 MR. GILLIE: Right, I was
29 director for the entire Territories. I am extremely
30 responsive to correction from my wife, sir.

I should again emphasize that

B. & M. Gillie

1 that the brief represents the opinions of both of us
2 formed during our stay there, in rather different
3 capacities, I in the capacity of a public servant, and
4 my wife as a resident and a mother, and one interested
5 in northern development in many respects.

6 To the Mackenzie Valley Pipeline
7 Inquiry Commissioner, Mr. Commissioner:

8 From 1962 to 1972 we lived
9 and worked in the Northwest Territories. Because m y
10 work first as District Superintendent of Schools for the
11 Mackenzie District of the Territories, and later as
12 Director of Education for the Government of the North-
13 west Territories, took me to almost every community in
14 the north many times, we came to know the country and
15 its people well. Few Canadians are as fortunate.

16 However, decisions regarding
17 the north and its development tend to be made by
18 people who have little understanding of its inhabitants
19 or the environment in which they live. For the most
20 part then, the people who make the decisions about the
21 Canadian north or who press for such decisions tend
22 to be people who have no real stake in the area, who
23 only want something out of it and are incapable of
24 identifying with the needs, hopes and aspirations of
25 those who do live there. This pertains to government
26 people at all levels, as much as it does to any other
27 group. We are hopeful that the views and opinions of
28 people like ourselves who really know the north, who
29 identify with it because they live and work there now,
30 or have done so, will be given some special weight in

B. & M. Gillie

1 the Commission's considerations.

2 Working in the field of
3 education we became very conscious of the forces
4 which have brought a crushing weight on the native
5 culture; the harsh abrasion of its concepts and values,
6 and the numbing frustrations facing every effort to
7 counteract the forces presently at work. Little by
8 little the Indians, Inuit and Metis of the north have
9 seen their languages, their religions, their values and
10 their lifestyles pushed into oblivion. Much has already
11 been completely obliterated. Few Canadians seem to have
12 any conception of just what this process means in terms
13 of individual human suffering. So frequently our only
14 response as a society has been to condemn them for
15 being different, to belittle them when they have tried
16 to bridge the gulf between us, and to relegate them to
17 a status barely worthy of notice. We have justified
18 our deliberate seizure of the land they consider part
19 of an ageless heritage as vitally theirs as the air
20 they breathe by using its riches to enhance our own
21 physical well-being while spreading before the native
22 people a smorgasbord of material riches they could
23 neither understand nor use. "Be like us," we have said
24 to these fine people, "and all will be well with you."
25 Many couldn't and most wouldn't, so we have shrugged
26 our shoulders and pretended they simply weren't there.

27 You, sir, and those who have
28 worked with you, have looked long and hard at the social
29 as well as the economic and developmental conditions
30 of this northern land, and all of us who have close ties

B. & M. Gillie

1 with it applaud you for it. At the same time I am
2 sure you are keenly aware that only a tiny tip of the
3 vast iceberg of human misery, frustration and disillusionment
4 has been revealed. We have seen more, only
5 a little more, we grant you, simply because we lived
6 there longer, have worked face to face with it, and
7 have been charged with the responsibility of doing
8 something about it.

9 "Doing something about it",
10 we have learned, is a slow, slow process, consisting
11 chiefly of trying to make it possible for these people
12 to do something for themselves. But it takes time,
13 a great deal of time, to reverse social processes and
14 to give these processes a chance to right some of the
15 wrongs. Are we now to give the whole thing over to
16 another cataclysm of progress and destroy forever the
17 few remaining opportunities left for these people to
18 restore their pride, self-confidence, and self of
19 self-worth? And for what? The chance to postpone
20 for a few short years the retribution so likely to
21 be visited upon us and which we will so richly deserve,
22 if we cannot or will not change our ways.

23 Present plans for the building
24 of a pipeline through the Mackenzie Valley will, without
25 doubt, bring the upheaval referred to above to the
26 social and economic life of that region. What it will
27 do physically to the land we still do not know with
28 any degree of assurance, despite the exhortations and
29 protestations of oil companies, business interests,
30 and government leaders. We can be quite sure,

B. & M. Gillic

1 however, that the only thing it will not bring is
2 the time or opportunity which the north must have
3 if we wish to avoid visiting further irreparable
4 disaster upon the cultures and lifestyles of our northern
5 native people. The mere fact that we need to do it
6 for our comfort and convenience is not reason enough.
7 Might is not right, and as a nation we seem to need
8 reminding of the fact with dismaying frequency. Time,
9 if we care to use it, could bring such a host of
10 advantages, not only to the north and northerners, but
11 to all Canada, that we are often puzzled not by the
12 cries for haste which come chiefly from those with
13 selfish interests, but by governments that seem to
14 listen so intently but keep nudging us all to press
15 on and throw aside both human concerns and common sense.
16 We would like to suggest in the following some of the
17 advantages of a slowed pace -- a decade for decision.

18 1. It would provide the opportunity to find out with
19 some degree of assurance -- greater degree of assurance
20 than prevails at present just what the physical impli-
21 cations are for the northern ecology, measured in decades
22 rather than in years -- just how long is "fragile"?

23 2. We could have a better measure of the economic
24 impact on Canada when the flood gates are opened and
25 eight to \$10 billion are dumped upon us. Experience
26 indicates that sudden and uncontrollable wealth have
27 never failed to produce disaster for individuals.
28 Are nations, especially small ones, really any different?

29 3. We would have a chance to settle the claims that
30 native people have upon the northern lands in a

B. & M. Gillie

manner which would enable them to preserve those features of their culture which mean so much and which are viable only if their land rights are maintained. These claims are so obvious and so valid and their resolution so fair that thousands of Canadians who have never even seen the north are saying, "Let's get them settled; it's only fair."

4. Opportunity would come for northern native people especially the older adult people to really understand what this is all about. At present they are confused and fearful because white men are talking at them, not with them, seldom listening in a veritable avalanche of words, words that most of them appreciate only dimly if at all. True understanding of one culture by another is far more than the interpretation of words. It has to be lived with, talked about, and intellectually absorbed before it can be understood. Such a process takes education, and education takes time.

5. The present stages of technology dictate that extraction, not development, would be the overriding practice in any major industrialization which might be attempted in the north. Certainly the proposed pipeline is a prime example of this. In countless meetings and seminars and conferences held during the years for senior government officers in the north, if there was one message that came through with stark clarity to me, it was that the business interests, national and multinational had absolutely no intention of following a course of action designed to make the wealth of the north available to the north. Every time we raised the

B. & M. Gillie

question, stalling, evasion and equivocation became the order of the day.

The north under those conditions cannot hope for more than token participation in any development of northern resources that may take place under present plans. Even the labor unions made it clear that employment opportunities on any northern construction projects would be dictated by the standards and regulations which they used in the south. Northern native labor would be at a disadvantage before the first excavation was under way. Surely something better than that can be achieved if time for it is provided. In ten years' time the technology, the economic development programs, and the work opportunities for native people could, and if we say so, must provide a far more encouraging picture so far as northern people are concerned. During that period the northern native people could and should establish firm control over their land and resources, something totally non-existent at the present time.

6. There is just beginning to be evidence among some southern Canadians now living in the north that they are interested in the north as a place to live, work, raise their families and indeed for a few, to retire and spend their last years "north of 60." The old Klondike philosophy,

"make a pile as fast as possible and get to hell out,"

which has been the overriding attitude of so many for so long is beginning to fade a bit and a significant

B. & M. Gillie

1 number of southern Canadians known to us personally
2 are planning to make the north their home. This is
3 a significant change in the process marking the crea-
4 tion of a new land and a new nation. In our opinion
5 it marks one of the most striking differences between
6 the State of Alaska and the Territories of Canada.
7 When I visited Alaska a few years ago to see what they
8 were doing in native education, I quickly became con-
9 scious of the fact that most of the people there had a
10 strong sense of belonging. Alaska was their home, they
11 were first and foremost Alaskans who had no intention
12 of going anywhere else. People must begin to think
13 and feel that way before they can embark on the business
14 of long-term planning and development for their home-
15 land. We are only just beginning to develop it in the
16 Northwest Territories among southerners. Naturally
17 the native people have it, and that explains why the
18 two groups are so often at odds and why native people
19 are so much more concerned about plans for "rapid
20 northern development" than those of us from the south.
21 Given time to establish their lives as northern people
22 who have a great pride in their land, for what it is
23 as much as for what it gives, and Canada will find a
24 new nation in its northern frontier just as it has
25 done with the settlement of the west. Hopefully the
26 Indians, Inuit and Metis people will be an integral
27 part of that nation in a way that we have failed to
28 develop in the west. We believe such is possible if
29 the right circumstances are permitted to exist, but
30 such circumstances do not lie along the route being
exhorted by those who read "exploitation" where we

B. & M. Gillie

1 read "development".

2 7. Above all, the educational system of the north
3 needs the time to serve its purpose, time in a relatively
4 stable social environment, not time in a period of
5 dislocation and upheaval such as is bound to prevail
6 if present plans for some massive program -- be it
7 a pipeline, a railroad, a highway, or all three --
8 are allowed to proceed. Formal education for northern
9 native people is a new venture barely 20 years old.
10 Getting it under way has been a massive job and un-
11 fortunately much that has been done might have been
12 done far more successfully with a different approach.
13 Nevertheless, worthwhile accomplishments have been
14 provided, and many young people have gained some
15 conception of the education requirements for those who
16 choose to leave the old ways to share something of the
17 alien culture which prevails in many places. We believe
18 that the northern system -- I am now referring to the
19 northern system of education -- has now evolved a plan
20 within the last five years which provides special
21 opportunities for the native people to follow a program
22 of cultural rejuvenation and restoration. It features
23 such innovations as teaching in the early years in the
24 native language, using curriculum materials rooted in
25 the native culture, injection of a high percentage of
26 native teachers into the schools, use of native people
27 for a wide variety of activities within the schools,
28 and development of a system of local control of the
29 schools and their program. If given the opportunity,
30 it could go a long way toward meeting the goals and

B. & M. Gillie

aspirations of native people for cultural fulfillment. If Canada is to do anything at all to satisfy the overwhelming urge of its native population for a better share of the Canadian way of life, we must provide an opportunity for them to restore their self-confidence, re-establish their feelings of self-worth, and convince themselves once again that they are not second rate citizens. The success of such a program lies within the spirit of the native people. They must do it for themselves with our help, if they wish it, but not under our direction.

In the north, a start is being made on this through the new educational plan outlined above. Given time and the means, the Canadian north could set an educational example for the rest of the nation and perhaps the world. We find it hard to believe that anything is so urgent that time cannot be provided for it. Yet many would seem to argue otherwise.

Surely we are not prepared to risk destruction of what may well be our last opportunity to right a great wrong. We firmly believe that time provided by a slowed pace is the only viable solution. Time coupled with planning, consultation and the ability to listen are the unavoidable requisites of any fair and lasting solution to the complex problems presently facing the north and Canada.

It will be easy, of course, to turn this priceless heritage over to those who see

B. & M. Gillie
D. Dobyns

1 it only as an opportunity for material gain, a further
2 exploitation of power without control, and to sit
3 back and enjoy the harvest of our folly for a few
4 short years before the whirlwind engulfs us. The
5 Canadian people have a unique opportunity for decision.

6 May we close with what would
7 seem to be an appropriate quotation from the "Survey
8 of Education," Northwest Territories, 1972, and I quote:

9 "Centuries ago St. Augustine in discussing the
10 impact of good and evil, pointed out that in
11 at least one respect man has been granted a
12 power denied the angels, the right to choose.
13 That right is still with us."

14 Respectfully submitted, sir.

15 (APPLAUSE)

16 THE COMMISSIONER: Thank you
17 very much, Mr. Gillie, for sharing your experience and
18 your views with us. I think we all appreciate it very
19 much.

20 (WITNESSES ASIDE)

21 MR. WADDELL: Mr. Commissioner,
22 our next brief is from Douglas Dobyns, from
23 Creative Survival.
24 Mr. Dobyns.

25
26 DOUGLAS DOBYNS, sworn:

27 THE WITNESS: Good morning,
28 Mr. Commissioner. I would like to thank Mr. Gillie
29 very much for his experience as well.

30 My organization is called,
"Creative Survival" and it's a very small one. It was

D. Dobyns

1 founded in 1971 in Stockholm to prepare for the United
2 Nations Conference on Human Environment. It is a
3 planetary organization. I speak as a planetary
4 citizen. My background is, for 21 years I lived in the
5 north. I began living in Alaska in 1955.

6 THE COMMISSIONER: Excuse me,
7 Mr. Dobyns.

8 A Yes.

9 Q Take your time, but
10 maybe you'd move the microphone, whichever one it is
11 that I am listening to, a little closer to you and
12 -- sorry, I didn't mean to interrupt you.

13 A All right. I began
14 living in Alaska in 1955. My father was personnel
15 manager for the Public Health Service, during the
16 changeover between Bureau of Indian Affairs Adminis-
17 tration to the Public Health Service, and for the
18 last decade I've been in exile from the United States.
19 I've lived in Canada, Norway, Denmark and Sweden,
20 predominantly in the north. I studied and taught in
21 the University of Sweden and in the college for the
22 Samer . The Samer are known in our language as the
23 Lapps. It's not a courteous way to give them their
24 name. Quite simply, I believe that the pipeline is
25 an issue which needs to be considered in depth and
26 we'll have to take many more years of consideration.

27 I attended a conference in
28 Sweden in 1971 which title was,

29 "Ecological Problems of the Circumpolar Area,"
30 the contents of the conference are in this book.

D. Dohyns

1 It was introduced by Professor Dunbar from McGill
2 University in Montreal and in his introduction he made
3 the comment that engineering of the north has been
4 suggested for many years; in 1880 the Russians proposed
5 damming the Bering Straits. Subsequent studies by
6 oceanographers have suggested that this would damage
7 the world climate irreparably. However, Professor Dun-
8 bar said that there are studies in Canada about the
9 feasibility of damming off the entrance to Hudson's
10 Bay. He went on to suggest that the proposal would
11 have a counterpart in Scandanavia of damming a part of
12 the Baltic Sea between Sweden and Finland.

13 He said that to his knowledge
14 engineering in the north is practical and yet there
15 are problems which are peripheral and are difficult
16 to resolve, such as the health, that there is more
17 damage quite often by setting a hospital in the
18 north than is given by the treatment of the diseases
19 which the hospital treats. This is an indication
20 that the north is^a little understood and very fragile
21 environment.

22 There have also been studies
23 made of a more utopian nature. A proposal has been
24 put forward by the design engineer, Buckminister
25 Fuller for an energy system which would allow a
26 distribution to the entire planet earth. It relies
27 upon a circumpolar unification.

28 Now what this means is that
29 the pipeline is an energy corridor. It is a prime
30 energy conduit, but my question, sir, is have the

D. Dobyns

pipeline companies taken into consideration the potential for mankind and the possible good of an integrated system to service the planet rather than a short-term economic gain under today's structure? This is my key argument.

In this book entitled, "Energy, Earth and Everyone," which is available for the price of 5.75 from Straight Arrow Books, you will find a complete analysis of this argument which I am indicating, and on page 104 there is a map of these oil and gas pipelines of the earth presented on a dymaxium projection.

What it goes on to say is that oil and gas are at best 40% efficient by today's engineering, and this is -- has to go through a steam conversion, sir. If it is not put through a steam conversion it is less efficient. By today's engineering hydro-electric power is more than double the efficiency. In putting a projection for the next ten years, Buckminster Fuller and his associates who are called "The World Game" have projected the energy uses and sources of energy for the North American continent, and it's quite interesting to see that they phase out petroleum-based energy and they phase out nuclear-based energy. The highest priority is hydro-electric.

Now many of the questions of how do we get our energy and what do we do with it have been expressed here, so I don't want to go into them very deeply. I don't think it's necessary. But I do want to reiterate; have the pipelines in their

D. Dobyne

1 proposals taken account of the possibilities for
2 mankind and are they willing to co-operate on behalf
3 of the public of Canada and on behalf of the people
4 of the world to provide clean, necessary energy for
5 the real needs of the people of the earth? I do not
6 believe that this is the case, sir.

7 Now in October of this last
8 year there was a conference held in Port Alberni
9 called the Indigenous Peoples Conference. There were
10 representatives of native cultures from 19 countries
11 in attendance. Among these were people from Sweden,
12 Finland and Norway.

13 They sat for approximately a week with the native
14 people of Canada, of the Southern Oceanic nations,
15 of South America, Central America, and discussed
16 their rights in terms of putting forward proposals to
17 the United Nations under an Indigenous Peoples Council.
18 This, I believe, has been formed since, and some
19 of the people who came were people with whom I have
20 studied for two and three years in the north of
21 Norway and Sweden. When they spoke they usually
22 prefaced their statements by saying,

23 "We are only a little people."

24 They are indeed only 50,000 people. They are separated
25 into four countries. The Soviet Union has a small
26 population, and they have seen a very great deal of
27 what happens to the north because Scandinavian engineer-
28 ing have preceded Canadian engineering in the develop-
29 ment plans that they have carried on. But these same
30 people, the Samer, have also witnessed what the

D. Dobyns

1 international corporate style imposes upon their
2 way of life and in the case of the people in Norway
3 they have found that it is not the Norwegian Government
4 with whom they must answer; it is NATO. I ask you,
5 sir, the Canadian participation within NATO has never
6 taken full account of the impact upon the Samer
7 people. It has never completely answered the problems
8 which have been created to the Samer people. In case
9 after case, there have been instances in which equip-
10 ment has been moved in and things have been taken.
11 In a Court case which came down on the 1st of November
12 in 1973, which is printed in these two volumes, it
13 was mentioned that \$55,000 worth of gravel had been
14 taken out of the spawning streams of the land of the
15 north in Sweden. The people of the north were
16 paid \$55,000 for this gravel. The yearly damage to the
17 fisheries was calculated to be over \$2 million.

18 This has been the nature of
19 payments of recompense throughout the history of
20 indigenous peoples. I ask if this is going to be
21 repeated in the Canadian north?

22 Now I have very little else
23 to say. I feel that the momentum of the Canadian economy
24 and the momentum of the industrial economy of both
25 Europe and North America is such that the pipeline
26 will be built. I believe that there is very little
27 power in the voice of a person to speak, but I believe
28 that it is a good thing for us to talk with each other.
29 So in closing I would like to say that I not only
30 thank you, Justice Berger, for hearing all the voices.

D. Dobyns
Shaver & Anderson

of all the people who are interested, but I thank
all of the people who have spoken and especially all
of the native people who have allowed me to listen
over the many times that I have, to their arguments
and their beliefs, and to the truths which I think
they are holding for all of the rest of us.

Thank you.

(APPLAUSE)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,
Mr. Dobyns has given me a chart entitled:

" BUCKMINISTER FULLER, THE WORLD GAME."

Perhaps that could go in as an exhibit.

(CHART " BUCKMINISTER FULLER, THE WORLD GAME"

MARKED EXHIBIT C-276)

MR. WADDELL: Perhaps we could
have one brief, one final brief before our morning
break. This is from the B.C. Condefederation of the United
Church of Canada, the Reverend Jack Shaver and Reverend
Art Anderson. Will they come forward, please?

REV. JACK SHAVER and

REV. ART ANDERSON, sworn:

WITNESS SHAVER: The following
brief was authorized by the executive of British
Columbia Conference of the United Church of Canada
which instructed its Outreach Department and its Ad Hoc
Committee on Indian Land Claims to prepare it.

We make no pretentions to
expertise regarding the north, or the energy crisis, or

Shaver & Anderson

1 the economy. But we do claim concern about the
2 crisis the world is in because unbounded economic
3 growth has become a shrinking option for the human
4 race. Economic expansion has been our solution to
5 many problems for so long that western technological
6 civilization seems to be incapable of facing the
7 situation that is upon us.

8 This is the main burden of
9 our brief. Not that we in the south of Canada, or we
10 in the church have some advice to give, but rather
11 that we have need of it. We don't claim to be experts.
12 We do claim that our current crop of influential exp-
13 erts are not all-wise either, and that some radically
14 new kinds of wisdom must be found if the human race
15 is to avoid disaster.

16 We speak as citizens of
17 Southern Canada and members of a Christian Church who
18 acknowledge that we contribute -- we ourselves con-
19 tribute to the increasing demand for energy and who
20 know that some drastic changes must take place in the
21 way we do things.

22 1. We think there is very little adequate wisdom
23 available on the vulnerability of the northern environ-
24 ment and ecosystem. We urge that questions requiring
25 accurate information regarding the impact of "develop-
26 ment" on the northern environment be taken with utmost
27 seriousness. Too much is at stake for planners to
28 escape responsibility by crying, "Bleeding hearts".

29 2. We have a deep unease about what our expansive
30 technological age means by "development". We think

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1 the time is at hand for us to distinguish between
2 development and exploitation, not to say rape. We
3 greatly hope that Southern Canada will be prevented
4 from turning our last frontier into a hinterland --
5 for the land's sake, for the sake of northern inhabi-
6 tants, and for the sake of southern Canadians.

7 We are greatly concerned that
8 hasty decisions will precipitate us into commitments
9 which invest such a staggering sum in our north coun-
10 try that the investors will pose a serious threat to our
11 sovereignty.

12 3. Therefore we affirm and support your Commission
13 and its scope. We think that development will be much
14 saner and more beneficial to all if the total needs of
15 the north and its inhabitants are considered along
16 with the needs of the rest of Canada. We cannot see
17 as necessarily coincident the good of the multinational
18 corporations and the good of mankind.

19 4. We rejoice that the native land claims question
20 is coming to the fore at this time, and urge that dec-
21 ision-making regarding the pipeline be postponed until
22 these claims are dealt with responsibly. We can see a
23 responsible dealing with these claims as providing
24 a model for an appropriate development procedure for
25 the north.

26 5. Most of all, we affirm your Commission, its
27 style and procedures, especially its openness which
28 has gained the participation of so many northern resi-
29 dents. We urge you and through you, the Government of
30 Canada, that this procedure be no mere window dressing.

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1 There is no way we can see
2 for western technological civilization and our own
3 southern Canadian segment of it to become the slight-
4 est bit capable of dealing with our mad acceleration
5 in the use of non-renewable resources unless powerful
6 ingredients from a culture other than our own enter
7 our deliberations.

8 We confess that this sounds
9 like saying, "Only they can save us." But we feel we
10 can't even see how mad we are without them. We are
11 certain it requires a commitment from us to listen
12 to them and to work together for a lifestyle that will
13 allow humans to continue to inhabit the earth.

14 There is an expression used
15 by Alcoholics Anonymous. It is called "Raising the
16 Bottom". It has grown out of the conviction the
17 movement holds about alcoholism -- that no alcoholic
18 can be saved from his affliction until he hits bottom.
19 Therefore the program seeks ways of "Raising the bottom".

20 There is no way in which
21 western man can become aware of the madness of his
22 accelerated consumption of non-renewable resources
23 until he hits bottom. By that time it will be too late.

24 We suggest that the serious
25 intrusion of our northern subculture into the consider-
26 ation of our energy development policy could be a way
27 of raising the bottom. For that to be in fact a
28 serious intrusion it will have to show some muscle.
29 We hope the growing unity and strength around the land
30 claims issue will provide some of that muscle.

Shaver & Anderson

1 Respectfully submitted on
2 behalf of the B.C. Conference of the United Church of
3 Canada, by the B.C. Conference Outreach Committee,
4 and the B.C. Conference Ad Hoc Committee on Indian
5 Land Claims.

6 (APPLAUSE)

7 THE COMMISSIONER: Thank you
8 very much, gentlemen .

9 MR. WADDELL: Mr. Commissioner,
10 I think that was Reverend Shaver that was speaking.
11 Am I correct?

12 WITNESS SHAVER: Yes.

13 (WITNESSES ASIDE)

14 MR. WADDELL: Perhaps we
15 could take a morning break for 15 minutes, Mr.
16 Commissioner. I wonder if Dr. Echo Lidster is here
17 and Mr. John Daly? I wonder if they could come up
18 and see me?

19 THE COMMISSIONER: All right.
20 Well, we'll break for coffee. I think there's coffee
21 available and you're all invited to join us for
22 coffee, and then we'll come back here and carry on
23 until our noon hour.

24 (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)
25
26
27
28
29
30

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, will call our hearing to order again.

MR. WADDELL: Mr. Commissioner, I have a document entitled "Survey of Education, Northwest Territories", 1972 which we received from Mr. Gillie. I'd like to file that as an exhibit please. It's a big document.

I don't think Dr. Lidster here. Is she here? Dr. Lidster? Well then we call upon for our next brief, Mr. Commissioner, Richard Stace-Smith who represents the Federation of British Columbia Naturalists.

RICHARD STACE-SMITH, sworn;

THE WITNESS: Good morning Mr. Commissioner. I feel a little guilty this morning in when I prepared this brief, I can truthfully say I had no experience in the north and as I listened to Mr. Gillie give his brief, I realized how valuable it is to have had the personal experience, but I can't claim it. I can claim however to have discussed this issue with a lot of people who have lived in the north and worked in the north and are very familiar with it.

I'm speaking on behalf of the Federation of British Columbia Naturalists. Normally, we address ourselves to issues within British Columbia only, however, we feel that issues of national significance, we should be prepared to speak out on and this is one of those issues that I think has a

R. Stace-Smith

1 great deal of national significance. I think all the
2 people and all Canadians should be interested in this
3 proposed project.

4 We're pleased as with some of
5 the earlier speakers that you decided to hold hearings
6 in the southern part of Canada. Certainly most
7 Canadians have read about the hearings in the north.
8 Probably, I hate to say this, but I think most Canadians
9 feel this is really a northern issue. Well, I am sure
10 most of us in this room don't look upon it as a northern
11 issue. It's an issue that affects all Canadians and
12 I just hope that maybe that these hearings and the
13 publicity generated by them will influence our members
14 of Parliament, will influence our Canadian Cabinet to
15 give this issue the serious consideration that it
16 deserves.

17 As naturalists, in this brief
18 I want to concentrate on the effect of this proposed
19 pipeline on the environment. This does not mean
20 that we're unaware of other aspects such as the rights
21 and concerns of the native people. It's just that we
22 can add nothing new. I read the report of the preliminar-
23 ary hearings in Yellowknife. I thought the native
24 people spoke out exceptionally well in their own
25 behalf there and I can only say this, that we will give
26 them our moral support for their cause.

27 I think to some southerners
28 a resource development in the north might be inter-
29 preted as a golden opportunity for the native people
30 to move into the modern age. Indeed, I feel this

R. Stace-Smith

naive attitude appears to reflect the philosophy upon which the Federal Government based their policy.

They fail to realize that jobs that might be involved in the proposed project are a temporary resource and by comparison, the land and its resources are permanent. Thus, our sympathies are with the native people and our hope is that they will achieve a fair and just settlement.

We also recognize that the pipeline per se is only one aspect of this large project. Equally important is the exploration work that will be required to prove sufficient gas reserves to justify the pipeline. Although the proven reserves in Alaska are 24 trillion cubic feet, estimates of Canada's gas reserves in the Mackenzie Delta are only three trillion cubic feet.

I'd like to quote a recent statement by Indian Affairs Minister, Judd Buchanan and I quote:

"The feeling is that unless we prove significant additional resources in what is considered to be the highest potential untapped area or unexplored area, that is the Beaufort Sea, it throws into ^{grave question} very the whole question of the pipeline...With only three trillion cubic feet in the Mackenzie Delta area, I think there some genuine questions as to whether the pipeline is in Canada's interest."

End of quote by Mr. Judd Buchanan.

It appears to us that the Federal Government is committed to the principle of

R. STace-Smith

1 proceeding with the Mackenzie Valley pipeline, despite
2 the doubts expressed by Judd Buchanan. Otherwise,
3 they would not have made the hasty and hazardous
4 decision to permit Dome Petroleum Company to drill for
5 offshore oil in the Beaufort Sea this summer.

6 This is undoubtedly a forerun-
7 ner of considerable future exploration in the Beaufort
8 Sea and the Mackenzie Delta, despite the fact that
9 we lack the technology to satisfactorily cope with an
10 Arctic oil spill.

11 Another aspect of Federal
12 Government policy that concerns me and I realize it's
13 outside the terms of reference of Mr. Berger's hearings
14 and that is the plans for an eastern Arctic oil and gas
15 line. If you read the annual report of the Dome
16 Petroleum Limited for 1975, it leaves no doubt that they
17 feel they can have government authority to proceed with
18 the pipeline from the Arctic islands in the very short
19 future, possibly even this year and it seems to me
20 strange that we're spending so much time and concerned
21 ourselves with the Mackenzie Valley pipeline whereas
22 the government and private industry is quietly
23 proceeding with planning another pipeline in the eastern
24 Arctic.

25 I wish there were similar
26 hearings on this and I am just a bit surprised that
27 there hasn't been more public outcry about this pro-
28 posed project.

29 In mentioning the environmental
30 considerations, I'd like to point out that people depend

R. Stace-Smith

1 on the environment for everything; our food, our
2 space, our energy, our raw materials, our tools, our
3 art -- everything. The environment will be more
4 important in the future than dollars. The effect of
5 construction and other facets of construction of a
6 pipeline on the environment will be phenomenal. This
7 is a general statement, applicable not only to the
8 Mackenzie pipeline, but to any pipeline being built
9 in the north.

10 The need for energy is obvious,
11 for our lives in North America are built on and
12 function on energy. The need to conserve energy
13 should also be obvious, but is it?

14 Canada has many natural
15 resources other than gas and oil. Many of these will
16 be harmed by the construction of the pipeline and an
17 accidental spill would spell disaster. Is it worth it?
18 The gas and oil that is supposedly being transported is
19 probably there but not an established fact. Is the
20 exploration that will be needed to even locate these
21 resources worth it? In an energy trade-off, will the
22 outcome be positive or negative?

23 The question that this brief
24 is concerned with is, is it worth it? This question
25 is more than a moral question, it is an environmental
26 question, an economic question, a question involving
27 the future of mankind. The conclusions that we have
28 drawn is, no, it is not worth it to construct a pipeline
29 and the following look at the impacts on portions of the
30 environment will elucidate this decision.

P. Stace-Smith

I'd like to speak briefly on the impact on the birds in the north and the construction of pipeline will conflict with birds by,

1. Disturbing by aircraft sounds or construction activities at concentration points of the spring and fall migrations of nesting and moulting birds.
2. Alteration of water levels in wetland breeding areas will be detrimental to all waterfowl, which is an important Canadian resource.
3. Access roads, airfields and highways resulting in increased hunting and harassment of birds is especially hard on species living in these remote areas because of their inability to coexist with man, for example, the whooping crane.
4. Oil and chemical spills are real possibilities which must be reduced. These would affect the birds by harming their food supply, harming nests, and reducing flying abilities.

A large number of birds will be affected including; scoters, scaup, mallards, pintails, canvassback, widgeon, eider, lesser yellow legs, golden eagles, peregrine falcons, gyrefalcons, Arctic tern, ptarmigan, long-tailed pomarine, parasitic jaegers, Canada geese, snow geese, whistling swan, trumpeter swan, snow bunting, Hudsonian godwit, whooping crane and the white crowned sparrow.

Hunters, photographers and many people who enjoy birds are all concerned at disturbance of this resource if it is not absolutely necessary. Is it worth it?

R. Stace-Smith

1 In my brief, I go on to
2 discuss the effect of impact on fish, impact on
3 mammals, impact on vegetation, impact on terrain,
4 impact on air and water. This morning, in view of
5 the limits imposed upon or at least suggested to us,
6 within twenty minutes, I am not going to read those.
7 They do constitute part of the brief which I hope will
8 constitute part of the records of these proceedings.

9 I might say they're very
10 similar to the section I did read on impact on the
11 birds. In the few minutes available, I'd like to
12 discuss briefly alternatives.

13 It's easy for an environmental
14 organization to criticize proposals such as the
15 Mackenzie Valley pipeline. Industry of course responds
16 that we're not being realistic, that the energy reserves
17 are there, that the need is great, that we must get on
18 with the job. To counter the arguments of industry,
19 I would suggest there are alternatives, although I must
20 admit that the proposals I wish to discuss would not
21 be popular with industry, particularly the large, multi-
22 national corporations interested in oil and gas develop-
23 ment.

24 One alternative that has been
25 advanced by some authorities is to substitute one
26 form of energy with another. If gas is in short supply,
27 replace it with oil, uranium, coal or hydro-electric
28 power. This approach is also of short-term and ignores
29 the basic fact that environmental degradation is
30 associated with extraction and utilization of all fossil

R. Stace-Smith

1 fuels, that serious problems are associated with pro-
2 duction of thermo-nuclear energy and that development
3 of hydro-electric power results in destruction of river
4 valleys. Thus, we do not want to fall into the trap
5 of substituting one form of energy for another as a
6 possible solution.

7 We are told that Canada faces
8 a serious shortfall of energy and that the domestic
9 market will need gas from the Mackenzie Delta by 1980.
10 Other authorities claim that if exports were curtailed
11 and distribution systems up-dated, Canada could remain
12 self-sufficient in natural gas without Delta gas until
13 at least 1990. These estimates are all based on the
14 assumption that to maintain our standard of living,
15 we must increase our energy consumption by five to ten
16 percent per year.

17 It's foreign to our thinking
18 to emphasize conservation of our energy resources, to
19 recognize that environmental degradation is causally
20 linked to energy consumption, that we should limit
21 consumption to maintain a livable environment, that
22 instead of projecting demands for energy and attempting
23 to find new sources to satisfy them, as a nation, we
24 should project an allowable energy expenditure and
25 tailor our demands to fit within that limit. We would
26 like to propose this as a reasonable alternative to
27 construction of the Mackenzie pipeline. Coupled with
28 this suggestion, we should carefully husband our
29 resources and rapidly phase out our exports of oil and
30 gas.

R. Stace-Smith

1 Over the past decade, the
2 Federal Government has grossly miscalculated Canada's
3 energy resources. You may recall in 1968 we were
4 actively promoting a more rapid export of our oil and
5 gas reserves. It is now obvious that we do not have as
6 much oil and gas as we were led to believe, that what
7 we have is going to be more difficult and costly to
8 recover, that we are continuing to squander what we
9 have with little thought for the future.

10 Naturally, it is not in the
11 interest of the large oil companies to preach conserva-
12 tion of energy. The main thrust for this must come
13 from governments, both federal and provincial. We can-
14 not accuse them of doing nothing but certainly the
15 effort is minimal at the federal level.

16 At the provincial level, I
17 haven't really looked into other provinces but I have
18 looked into the situation in British Columbia and
19 probably British Columbia is typical. Virtually no
20 effort goes into energy conservation, with the result
21 that B.C. Hydro estimates that power demands in the
22 province will increase at the rate of 9.2 percent for
23 the next eleven years. We are of the opinion that as
24 much effort should be directed towards ways and means
25 of conserving energy as is directed towards finding
26 and exploiting new sources of energy.

27 Thank you Mr. Commissioner.

28 THE COMMISSIONER: I might
29 just comment on one or two points you raised. The
30 whole question of the impact of pipeline construction

R. Stace-Smith

1 and oil and gas exploration and development in the
2 Mackenzie Delta on the bird populations there has been
3 considered at length by the Inquiry at its formal
4 hearings in Yellowknife and it may be of interest to
5 you to know that we have spent, I should think, quite
6 a few weeks considering these problems and have heard
7 from many witnesses -- we have heard from Dr. Gunn,
8 a very eminent ornithologist who is a consultant to
9 Arctic Gas. We've heard from Dr. Jonathan Livingston
10 who is -- who gave evidence on behalf of the Inquiry
11 itself and Dr. Tom Barry, who is a very well-known
12 figure in this field, has been a consultant to the
13 Inquiry and has given evidence to the Inquiry and I
14 should say that I'm grateful to you for giving us the
15 benefit of your own views on this very important subject.

16 The question raised about the
17 drilling that Dome Petroleum is to carry out in the
18 Beaufort Sea this summer -- perhaps I might just say
19 a word about that to be of assistance to you and others
20 who have expressed an opinion on that subject.

21 The government gave its
22 approval in 1973 to Dome's program for drilling in the
23 Beaufort Sea, so that it should be understood that the
24 government didn't ask me -- didn't ask the Inquiry
25 to express an opinion on the question whether those
26 -- whether the program of exploratory drilling in the
27 Beaufort Sea scheduled for the summer of '76 should
28 go ahead or not but -- and the Inquiry of course has
29 no right to express an opinion on that matter and will
30 not. But what the Inquiry has done is this; you see,

R. Stace-Smith

1 the Federal Government's expressed intention in giving
2 Dome permission to drill this summer and they've
3 given them permission to drill two wells, is to find
4 out if there is oil and gas beneath the deep waters
5 of the Beaufort Sea.

6 Now, let me look at the
7 whole question for a moment from the Inquiry's point
8 of view. If you build a gas pipeline and if that is
9 followed by an oil pipeline and the Federal Government
10 in establishing these proposed energy corridors across
11 the North Slope of the Yukon and then down the Mackenzie
12 Valley, that's really up the Mackenzie River, but on
13 the map it's down so let's say down and then we'll all
14 know what we're talking about -- in establishing these
15 corridors, the Federal Government has said that if one
16 pipeline, that is, gas goes ahead we should assume that
17 a second pipeline, that is oil will follow it.

18 Now, if you establish these
19 corridors from the Arctic to the south, if you have
20 gas and oil pipelines, then you will -- and there's
21 no argument about this -- everyone concedes it, then
22 you will have a proliferation of oil and gas exploration
23 and development into the Beaufort Sea. Now, it may
24 well be that that will mean that a risk of a different
25 order of magnitude than that entailed in drilling two
26 exploratory wells will be incurred so that the Inquiry
27 is not examining the risk that may be entailed in drill-
28 ing two exploratory wells in the summer of '76 to see
29 if there is any oil and gas there.

30 What we are looking at is the

P. Stace-Smith

long-term risk if you establish the energy corridor, if you build pipelines; then what will the risk be if over a period of years, you have exploratory drilling and development drilling going on beneath the deep waters of the Beaufort Sea.

We have, in the past ten years, seen approximately a hundred wells drilled in the Mackenzie Delta. Now, if the margins of exploration and development extend into the Beaufort Sea, it may be that over a period of years, you will have something like a hundred wells drilled in the Beaufort Sea, while it is that long-term risk that the Inquiry is examining because that is part and parcel of pipeline and corridor development, and the Inquiry will simply offer its opinion to the government on what the extent of the risk may be so that the government can then weigh that along with the other factors that go into the whole decision making process.

So, that may all seem confusing but that is the Inquiry's role in the examination of the consequences of drilling in the Beaufort Sea. We are looking at the long-term impact of drilling in the Beaufort Sea, and that is why we held hearings at Inuvik in January and February where we heard evidence from the experts on that subject and why we held hearings in the Eskimo villages on the perimeter of the Beaufort Sea where the people are, I think as everyone knows, very, very concerned about the prospects of drilling in the Beaufort Sea. Perhaps not about the prospects, but about the impact of

P. Stace-Smith
P. Paul

1 drilling in the Beaufort Sea, and that is where the
2 Inquiry has decided that it has an important function
3 to carry out.

4 Well, thank you again and I'm
5 sorry to subject you to this monologue, but --

6 A Glad to hear it.

7
8 MR. WADDELL: You're filing
9 a copy of that brief Mr. Stace-Smith because there's
10 additional material, right?

11 A I will file this if
12 you wish.

13 (WITNESS ASIDE)

14 MR. WADDELL: The next
15 person to present a brief is Chief Philip Paul from
16 the Tsartlip band in Brentwood Bay, British Columbia.
17 On our list here, it says Chief Powell. It's Chief
18 Paul. Chief Paul?

19 PHILIP PAUL, sworn;

20 THE WITNESS: Your worship,
21 this is indeed an historic meeting today because I
22 believe it was a decade ago that I brought to you through
23 the Native Brotherhood of British Columbia a case
24 involving the two Indian people from Vancouver Island
25 who were charged for allegedly hunting out of season.

26 The White and Bob case I am
27 happy to say laid the legal cornerstone for the
28 political seriousness that the Canadian Governments
29 are affording Indian land claims today.

30 I hope that ten years from now

P. Paul

1 we can again look back and be happy and satisfied that
2 everyone made the right decisions in regards to the
3 proposed Mackenzie Valley pipeline.

4 The issue we have before us
5 which is to build or not to build the proposed pipeline
6 has a lot to do with Indian land claims in the north
7 and indeed, could set an historic precedent that could
8 allow the record of history to be radically changed
9 in relation to the original inhabitants of this country,
10 for I truly believe that the main reason there is in-
11 creased interest in Indian land claims is not really
12 a sudden realization that Indian people have some prior
13 right to the land, it is simply a political awareness
14 by the governments that the Indian people have enough
15 legal interest in the land to forestall any major
16 development that could increase the cost which the
17 country can ill afford.

18 The so-called "shortage" in
19 energy resources on a world-wide scale makes this
20 problem seem even more crucial. Why is Indian land claims
21 so important to Indian people and what does this have
22 to do with the proposed Mackenzie Valley pipeline?

23 I am here today Mr. Commissioner
24 to speak on behalf of my people of the Tsartlip
25 band in relation to the proposed Mackenzie Valley
26 pipeline, for we in the south can speak with deep
27 conviction about the ill affects of industrialization
28 and urbanization when too much emphasis is placed on
29 a quick dollar for outsiders, and not enough attention
30 is given to the quality of life for all living things

P. Paul

that inhabit the area.

As Indian people, we have always been ready to share the land with everyone, but the price we've had to pay in human suffering prevents us from remaining silent as plans are being made to offer the same devastating treatment we received, to our northern brothers and sisters in Canada's last frontier.

Because our cultures are exactly opposite in value structure, the suffering I am speaking about is often misunderstood. Therefore, I will try to explain it as best I can and hope that I am understood. First of all, the occupation and the taking of our land without our consent was the beginning of the decline of our culture to the point we have now reached. The culture and spiritual worth of Indian people was very intricately interwoven with the land. Land, to Indian people, was in essence an extension of self and therefore sacred and inseparable.

An individual neither had a right to own it nor destroy it. From the land Indian people got their food, clothing, shelter, water and a firm foundation for a deep spirituality. This was all destroyed over the years since contact with white settlers. Through the process of building big cities, railroads, power dams and in general building a life-style that is self-destructive, the Indian people have watched their way of life almost disappear. We have watched Mother Earth from where all life comes, stripped of her dignity by money seekers and political power

P. Paul

1 concerns. We have watched the strong tribal nations
2 reduced to bureaucratic entities known as Indian
3 reserves.

4 We have seen our children
5 painstakingly grapple with the white educational
6 system, trying to become white people only to see
7 their own being shattered and to be condemned to a
8 life of unemployment, welfare and penal institutions.

9 At one time, the tribal
10 culture was supported by the strong extended family
11 units. Now, there is hardly a trace. Superimposed
12 divisions have reduced the families to individuals
13 who really have no place in white society and can no
14 longer rely on their mother culture.

15 Your worship, we have offered
16 Canada our total being but we have received so little
17 in return. We ask in this hearing that you hear our
18 pleas and make it known to the authorities just how
19 serious we are about our future and more particularly,
20 those of our people in the north.

21 Indian land claims is important
22 to the Indian people of the north and to all the
23 Indian people in Canada. Without a total and free
24 relationship with the land, Indian culture will
25 inevitably die. When the culture dies, the people
26 will become extinct and when there is no longer a
27 place for Indian people to survive in this country,
28 it will only be a matter of time for the rest of the
29 population.

30 Therefore, the consideration

P. Paul

1 to build the Mackenzie Valley pipeline is not just a
2 concern between Indians and whites, north versus
3 south. It is really a question of whether we are
4 prepared to change our wants, to needs, in order to usher
5 in a new era that will put conservation above consumer-
6 ism and survival above extinction.

7 Someone in this world has to
8 have the courage to start this new era. Why not
9 Canada?

10 I have spoken a lot about
11 Indian land claims in this paper because I know it is
12 a major concern with Indian people in the north, as it
13 is to all Indian people in Canada. This is often
14 looked at by white people as wanting a piece of the
15 economic action. This is partly correct because sur-
16 vival dictates today that we must participate in the
17 economic order. We in the south no longer have a
18 choice but economics is only a minute part of Indian
19 land claims.

20 Indian land claims is an
21 outright plea for survival of the Indian race in
22 Canada. In the north it is to be able to maintain
23 the right to be free people in harmony with Mother
24 Nature. The northern people can still make a choice,
25 and I hope they are given the right to choose.

26 It is my opinion that Canada's
27 real worth as a nation will be determined by how they
28 treat the Indian people over the next half century.
29 A negative experience in the past is easier to forget
30 if things are better today. I am confident that Canada

P. Paul

1 will respond to the pleas of Indian people because
2 the very values that were responsible for Indian
3 people not making it in the industrial society are
4 the values that the general society must now embrace
5 if we are to survive and move into the post-industrial
6 era with a better understanding of human survival.

7 Indian people throughout
8 history have made great contributions to the establish-
9 ment of this great country that have gone unrecorded
10 and unacknowledged. I believe that if Indian people
11 felt that the Canadian public generally were sincere
12 in planning a better life for the future of all Canadians
13 I am sure they will again stand ready to make another
14 contribution to a better life for all Canadians.

15 After making these brief
16 statements, Mr. Commissioner, it is quite obvious
17 I am not in favor of the building of the Mackenzie
18 Valley pipeline. I don't believe there is an energy
19 crisis and I know we are still trying to satisfy the
20 wants of an affluent society. I know from reading
21 the statements of experts that the ecological damage
22 that this proposed pipeline would cause is still an
23 unknown quantity. The present misunderstanding of
24 Indian land claims leads me to believe that the welfare
25 of the Indian people of the north is not of prime
26 importance and if this pipeline went ahead, they would
27 suffer far more than we ever have.

28 In conclusion, I would like to
29 thank you for the opportunity of appearing before your
30 Commission and I congratulate you for conducting a good

P. Paul

1 hearing. I hope that the government listens to your
2 advice when the hearing is concluded, for I know you
3 will listen to the wisdom of our people who have spoken
4 to you.

5 For the good of Canada and
6 indeed the entire continent, I hope that the Canadian
7 Government will make the right decision and not build
8 the proposed Mackenzie Valley pipeline. Thank you.

9 I don't have any further
10 statements but to support the verbal statements I have
11 made, Mr. Commissioner, I would like to table a booklet
12 called "The History We Live With -- Indian Land Claims
13 in British Columbia" for your perusal.

14 THE COMMISSIONER: Fine. Thank
15 you very much Chief Paul. May I say that it's nice to
16 see you again and you made one mistake. You brought
17 the White and Bob case to me 13 years ago, not ten
18 years ago. You and I are growing older faster than you
19 had thought.

20 Thank you very much.

21 A Thank you very much.

22 (WITNESS ASIDE)

23 MR. WADDELL: Mr. Commissioner
24 we have time for one more brief before the luncheon
25 break and I'd call upon Mr. John Daly. I believe
26 Mr. Daly is a fisherman from Lund but perhaps he
27 can --

28 THE WITNESS: Pender Harbor.

29 MR. WADDELL: Pender Harbor,
30 British Columbia. It's D-a-l-y.

JOHN DALY, sworn;

THE WITNESS: I'd like, Mr.

Commissioner, first of all to congratulate you on the method that you have conducted this and in the north particularly. My wife subscribes to "New of the North" from Yellowknife and followed it very closely on that, and through Witt Fraser on the C.B.C. when I'm out fishing and at other times, and I think it's a wonderful example that should be followed much more often federally and provincially of going to the people and I want to thank you. I'm listening and I've been a poor listener all my life and I hope I can learn.

This is the short brief I have. As a fisherman and primary producer of protein who has made the major part of my livelihood from the Pacific Ocean since 1935, I wish to see the same opportunity left for coming generations of Canadians for as good a living as I have had, be it from salmon from the Pacific, or seals and fish from the Beaufort Sea, or caribou from the barrens.

I am particularly interested in seeing that our native Indian and Eskimo retain their proper place in society and survive as producers of protein. I believe there is no more proud and vital occupation than protein production in 1976 and thereafter. I oppose the dangerously conceived pipeline plans as it is obvious that the oil companies are far more concerned with their investments than in what their rush, rush pressure plans may do to this, our land and in particular to our two original and

J. Daly

brilliant native people, Indian and Eskimo.

I believe native land claims must be settled before a foot of pipe is laid. I further believe that the granting of drilling permits for the Beaufort Sea is a criminal act based entirely -- based on entirely misleading statistics drawn from world-wide drilling experience rather than statistics of specific ice-pack drilling. This is a case of using statistics, like the drunk uses the lamp post, to prop up a decision which would not otherwise hold up.

We cannot eat oil and the oil companies do not really care about the ocean and the river and the environment upon which humanity's survival depends. We cannot eat the oil that would poison and therefore devastate our delicately balanced protein food chain in the more than likely event of an oil spill or accident. The oil monopolies have been allowed to rape Mother Earth already for far too long. Let's wait, and if we Canadians decide we must bring out this oil, then let it be done with the joint management of the native peoples after their land claims are settled.

Before white men taught them the rip-off system, they practised a mode of life that preserved rather than exploited and destroyed and I firmly believe in their innate ability to manage wisely. If we believe that there's a great oil shortage and I don't necessarily believe that it wasn't manufactured -- but if we believe, there are many areas of oil and fuel wastage to be explored. We should

J. Daly

tackle those first. If our present gutless federal leadership would show more interest in governing rather than in pleasing certain people, we could do much. To be specific, I mean first, little is done to discourage lone individuals who drive cars to cities. Solution, a toll rate charged for empty cars, a free ride for three or over and more car pools. Look at our bridges at five P.M.

Second, tax the hell out of the non-commercial marine engines, putting their tax based on horsepower. For example, let's look at the fishing derbies. Despite our efforts by our United Fisherman's Union to have fishing derby prizes limited to \$25, there are now an ever-growing number of prizes up to \$25,000. With such prizes competition is merciless. And ever faster pleasure boats with increased horsepower are being built. Result, a meaningless waste of fuel and a horrible damage to under-sized fish. People are catching -- they have a limit of four so they catch up to three, they let them go, most of which are gill damaged with a triple hook and trying to get that big one.

A gutless government looks the other way because of many votes.

Third, on the Sunshine Coast where I live, there are dozens of houses and many of the largest and most expensive to heat are owned by rich weekenders from Vancouver. These are heated throughout the winter, even though they are often empty five days a week. I might say that I cut all the

J. Daly

wood that I can and I've got lots in my place and offered it to all my neighbors who want it but there aren't too many who --

All you got to do is look at the City Hall and Hydro building here at night. Let's educate and legislate against all this kind of energy waste before we rush into this risky oil pipeline.

I've rolled around on the Pacific Ocean for over 40 seasons now. I have fished in all kinds of weather; fog, mist, rain and snow from Cape Cook to Roche Spit. During these years, I have viewed sunrises and sunsets against a backdrop of our coastal ranges and westerly ocean, so rugged and beautiful. I now feel that I know a little of that feeling that our native people so obviously and eloquently express, namely, that we become a part of this coast and our environment. It is a part of me. I would feel exactly the same about the Mackenzie Basin and the land, had I been raised ^{there.} We must nurture this environment so that it keeps feeding our bellies by our fish and other protein.

Finally, for those of us old and scaley fisherman who might prefer to be returned to Mother Ocean which is our original environment, when our last fish is caught, then at least not let them have to skim off the bunker oil before we can be dumped in to join our pals among the spring salmon and codfish.

THE COMMISSIONER: Thank you sir. Thank you very much.

Littedale

MR. WADDELL: Mr. Commissioner, under our procedure there may some comments from the major participants in the hearings. I'm going to ask Mr. Roland whether there are any comments and after that, I will go through the list of briefs that will be presented this afternoon and then maybe we can adjourn for lunch.

(WITNESS ASIDE)

MR. ROLAND: Yes, Mr. Commissioner I've canvassed counsel and we have one comment to be made this morning on the evidence that we've heard, and I will turn the mike over to Mr. Lutes, the counsel for Foothills Pipe Line.

MR. LUTES: Mr. Commissioner, although the question of gas reserves in the Mackenzie Delta is not a matter before the Inquiry, I would like to have Mr. Littedale of Foothills Pipe Lines state for the record the position of Foothills with respect to the available reserves in response to the comments by Mr. Richard Stace-Smith of the Federation of B.C. Naturalists.

JOHN LITTEDALE, resumed;

THE WITNESS: Mr. Commissioner, with reference to the comments of Richard Stace-Smith concerning gas reserves --

THE COMMISSIONER: Excuse me Mr. Littedale, maybe it would be helpful if just before you go on I made it clear to people that there are two companies that want to build a pipeline; one, Arctic Gas -- wants to build a pipeline that would

J. Littedale

1 carry gas from Prudhoe Bay across the northern Yukon,
2 across the Mackenzie Delta and then it would join
3 another line from the Mackenzie Delta and carry the
4 American gas and the Canadian gas to markets in southern
5 Canada and the United States.

6 The other company, Foothills,
7 proposes simply to carry Canadian gas from the Mackenzie
8 Delta south along the Mackenzie River and it would then
9 be tied into the Alberta Natural Gas Trunk Line system
10 and the TransCanada system and distributed to markets
11 in southern Canada.

12 Now, the National Energy
13 Board is considering these two proposals and they have
14 to determine how much gas there is in the Mackenzie
15 Delta, what Canada's own gas requirements are, whether
16 any gas can be exported and they have to decide what
17 is the unit cost of delivery of that gas to people in
18 southern Canada and the U.S., and one of the bones
19 of contention between the companies is how much gas
20 is there in the Mackenzie Delta.

21 Now, that's not a matter thank,
22 God, I'm going to have to decide, but it is a matter the
23 National Energy Board will have to decide. I
24 think it's only fair though that in view of Mr.
25 Stace-Smith's remarks, he's cited the view expressed
26 by Mr. Buchanan, the Minister of Indian Affairs and
27 Northern Development who recently said there were three
28 trillion cubic feet of gas reserves in the Mackenzie
29 Delta. That may sound like a lot but I think in the
30 oil and gas industry, it is not enough to justify a

J. Littedale

pipeline.

So, having thoroughly clouded the whole question Mr. Littedale, let me turn it over to you and you just carry on and say whatever you intended to say before I intervened.

A It is the position Mr. Commissioner of Foothills Pipe Lines that the reserves of gas presently available to a pipeline from the Mackenzie Delta are between seven and eight trillion cubic feet, and those reserves are sufficient to justify from a reserves point of view construction of a pipeline. We are confident that when all of the evidence on available gas reserves is put before the National Energy Board, it will be satisfied that these gas reserves do exist. Thank you.

(WITNESS ASIDE)

MR. ROLAND: Mr. Commissioner, excuse me. We have one more comment to be made this morning on the evidence that we've heard and I'm going to pass the mike over to Mr. Garth Evans, counsel for the Canadian Arctic Resources Committee.

THE COMMISSIONER: Well before you do that; Mr. Genest, do you wish to comment on what Mr. Littedale said?

MR. GENEST: No sir.

THE COMMISSIONER: Fine. Carry on.

MR. EVANS: Mr. Commissioner, I wish to pass the mike to Dr. Douglas Pimlott who wishes to address a few remarks to you with respect to

D. Pimlott

1 the possibility of a public inquiry format to look
2 into the question of drilling in the Beaufort Sea.
3 Now, Dr. Pimlott is very familiar to you. He may not
4 be to other people but he's a member of the Canadian
5 Arctic Resources Committee and he's somewhat of an
6 expert on drilling in the Beaufort Sea.

7 DOUGLAS PIMLOTT, resumed;

8 THE WITNESS: Mr. Commissioner,
9 my comments are I think perhaps more by way of elucidation
10 of the remarks that have been made by persons and
11 organizations who have presented briefs last night and
12 today and have referred to offshore drilling and to
13 which you spoke a few moments ago.

14 I simply wanted to point out
15 that the whole question of offshore drilling is an
16 area that has been of great concern both to native
17 organizations and to those organizations that have
18 primary concerns in the environmental area, and the
19 Canadian Arctic Resources Committee has been very
20 pleased to the fact that you have been looking at
21 offshore drilling and with the -- from the point of
22 view that you referred to earlier, we and the Committee
23 for the Original People's Entitlement, have persistently
24 made the point that the whole question of offshore
25 drilling in the Canadian Arctic is of equal significance
26 in environmental and social terms to the whole question
27 of building gas pipelines.

28 There are many other initiatives
29 in the north that people may not be aware of; the fact
30 that three wells have been drilled in Hudson Bay, the

D. Pimlott

fact that a series of wells have been drilled from ice in the Arctic islands, the fact that there may be drilling of a well in Lancaster Sound in the eastern Arctic in 1977 and possibly also one in Baffin Bay or Davis Straits and in fact there will probably be one on the Greenland side of the international boundary in Davis Straits in the summer of 1976. So, there's a very broad area of exploration initiative that's of very great environmental concern.

The Canadian Arctic Resources Committee, while recognizing the restrictions of your terms of reference with respect to that offshore drilling, looks forward to the elucidation of offshore drilling that you may be able to give in your final report to the government, because we believe that this is a matter which warrants the type of public process that has been involved with respect to the Mackenzie Valley pipeline specifically.

The recent strategy statement of the Government of Canada on energy indicates that exploration activities -- an attempt will be made to stimulate exploration activities in the frontier areas of Canada by a factor of two or three within the next few years, and since this is of such great concern, it is the Canadian Arctic Resource's -- the Committee's position that this should be also a matter of a public process with its own explicit terms of reference, and it is the hope of the Committee as I said, that the report which you will make will provide considerable understanding to the country on this topic.

1 MR. ROLAND: Mr. Commissioner,
2 that concludes the comments on evidence heard this
3 morning.

4 (WITNESS ASIDE)

5 MR. WADDELL: Mr. Commissioner,
6 this afternoon, we'll hear from Celia Koval,
7 representing the Native Law Students Association of
8 the University of British Columbia; from Harry Burrow,
9 Joan St. Dennis, and Grace Solly, representing the
10 Concerned Citizen's Group from the Christian Church
11 in Chemainus, British Columbia.

12 We'll hear from the West
13 Coast Environmental Law Association, from Ms. Lillie
14 D'Easum of the Voice of Women, from Beatrice Geddes
15 from Bill Hennessy, of the First United Church here
16 in Vancouver, from Terry Simmons, from Vicki Obedkoff,
17 also from the First United Church, from Brian Loomes,
18 representing the International Development Education
19 Resource Association, from Harry Antonides, from the
20 C.J.L. Foundation, from Lorne Clark who is
21 from Churchill Secondary School and from Sister Joan
22 McColl.

23 I hope if Miss Crosby can
24 find our film, we can get it back from B.C. T.V.
25 and we'll show it tonight to those people who are
26 interested in seeing something of the inquiry working
27 up north. We'll show it at 7:15 here. I don't
28 see Mr. Scott. I'm sure he'd be surprised to know that
29 we finished again on time.

30 THE COMMISSIONER: Well, he

1 had such great confidence in you, he left for Toronto
2 an hour ago.

Well, we'll adjourn then
4 until 2 o'clock. Two o'clock then.

5 (SURVEY OF EDUCATION, N.W.T., 1972, MARKED
6 EXHIBIT C-277)

7 (SUBMISSION BY FEDERATION OF B.C. NATURALISTS
8 MARKED EXHIBIT C-278)

9 (THE HISTORY WE LIVE WITH, INDIAN LAND CLAIMS
10 IN B.C., MARKED EXHIBIT C-279)

11 (PROCEEDINGS ADJOURNED TO 2 P.M.)
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MISS C. KOVAL

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, we'll call the hearing to order this afternoon and give our attention to those who are presenting briefs this afternoon. I'll ask Mr. Waddell to let us know who is going to be speaking to us now.

MR. WADDELL: Mr. Commissioner, our first brief is from Celia Koval who's a representative of the Native Law Student Association of the Faculty of Law at the University of British Columbia here in Vancouver. Miss Koval?

MISS CELIA KOVAL, sworn;

THE WITNESS: I'd like to thank the interest that's been shown this Inquiry and if that's the proper word to call it -- an Inquiry. I'd like to thank the presentation of people who are interested in the cause of native people because it is a very, very close thing to the heart of any person who is part native and it should be very, very close to the hearts of anyone who calls themselves a Canadian. That the rights that are given to the native people are settled in a justifiable manner that does not destroy their life -- way of life -- or take away their religion and their tradition of life and their racial memory which will exist forever no matter what you do to us.

Mr. Berger I'd like to thank you for the efforts that you put forth in regard to the Inquiry in the northern country for my people

MICHAEL POWELL

because it's quite, quite important to us and perhaps there's something you'd like to ask me directly.

THE COMMISSIONER: Not right off the bat but you carry on and let me consider what you say.

A Well basically, I'm here representing an organization called the Native Law Students Association of Canada.

Prior to three years ago, there had been only five native law students -- native lawyers representing our native people. We have still the problem of people coming from the north and having to be re-educated in Vancouver schools before they can go to high schools, before they can go to universities.

We have now created an organization which has grown over the last three years and no longer is there a history of five lawyers representing the whole history of Canada since the white man came here -- native students, native lawyers. Now we have at the present time about 29 law students attending from here across Canada to Quebec and it's a marvelous, marvelous thing to be a part of that. We would like to have more involvement with these judiciary decisions made about native property and native lands across Canada. At the present time it is not merely environmental problems that we have to consider. It's a way of life of the people.

James Bay area was a typical example of the way people were forced out of their homes, out of their lives.

MRS. C. J. BROWN

I had an Englishman for a father and that's my worst half. My better half is my native mother but we got shoved off a property in North Vancouver during the Second World War when they put in a naval base that they never used. I can rightly see the need for some sort of division of rights or sharing of rights, but I cannot see people absolutely deprived of rights and by the appearances, if what the government says -- I was a representative of native women at the United Nations meeting in Mexico last year and I was told by a member of Parliament -- a representative, supposedly of native people as well as white people that as soon as you, you know, "as soon you Indians start agreeing among yourselves, then we'll talk to you". I have yet to meet a group of white people who agree among themselves and I refuse to take that answer.

There is justice and the basic laws of justice are there. It's a sharing of rights but not a giving up and a trampling down of a people. Do you agree?

Q Well, I accept the force of what you say. I wonder if I could just ask you a couple of questions that occurred to me. You said that there were 29 native men and women now studying law in Canada?

A That's correct.

Q How many native people have been called to the bar in Canada so far? You said it was five a few years ago. It's a few more than that.

Miss C. Foval

1 A It was five three years
2 ago and since then, I think we've had two graduates
3 from U.B.C. Unfortunately, we lost -- we haven't --
4 how can I say it? The members across Canada right
5 now, there should be 12 graduating this year and being
6 admitted to the bar in the next year, hopefully. It's
7 been largely due to a contribution by the Canadian
8 Government that these people have been allowed to
9 attend law school and for that we're grateful.

10 Q I wonder if you'd stay
11 here after you've delivered -- after you've finished
12 your remarks. We have a member, a technician with the
13 C.B.C. unit, a young native man who wants to go to
14 law school and you'd be the kind of person I think
15 he should have a little talk with if you'd stay this
16 afternoon.

17 Can you tell me this? How
18 many of the native students, the 29 that you said are
19 now studying law, have gone through the program at the
20 Native Law Center at the University of Saskatchewan
21 in Saskatoon? Did most of them come through that
22 program one way or the other?

23 A The first year law students
24 this year and the second year law students last year.
25 Prior to that it was merely an assistance program
26 which helped quite a great deal. I hope myself to be
27 working with the Native Law Center which is established
28 now by Dr. Carter in Saskatoon. I hope to be teaching
29 there myself in the month of July because I want to
30 become more affiliated with the organization. I did not

Miss C. Koval
Burrows, St. Dennis, Solly

come through that school myself. I owe it merely to a great deal of assistance from Mr. Micheal Jackson helping me into law school. I did have my degree prior to going to law school.

Q Well, I think we're all pleased to see that the native law students are concerned about what's happening in the north and sufficiently concerned to come down today to say something about it.

A I think it's very largely too, in regard to the professors that we've had out at University of British Columbia. We have been given a very good education in regard to Indian rights and native rights, and we are understanding our problems in a legal sense which is something that we didn't have before and from now on, you're going to be having to deal with lawyers who are native people and for that I'm very grateful and very proud. Thank you very much.

THE COMMISSIONER: Thank you very much.

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, our next brief is a group called the Concerned Citizens Group from the Christian Churches in Chemainus, B. C. Harry Burrow, Joan St. Dennis and Grace Solly. Would the come forward please?

HARRY BURROW,
JOAN ST. DENNIS,
GRACE SOLLY, sworn;

MR. WADDELL: I'd ask you,

Burrow, St. Dennis, Solly

whoever's speaking to identify himself or herself,
please.

WITNESS BURROW: Mr. Commissioner, this is a brief submitted to the Inquiry by a Concerned Citizen Group of the Christian Churches of Chemainus, Vancouver Island, B.C.

THE COMMISSIONER: Excuse me. Sir, would you -- yes, just a little closer to the microphone.

A Yes. -- five of which are here today through three of whom will make the presentation. I will start it off and then Joan St. Dennis will say a few words and Grace Solly will complete it.

We are not, as has been said before today, experts on the north. Honourable Mr. Justice Thomas Berger, Chief Justice. Dear sir: This submission comes to you from a group of more than 100 concerned citizens and Christians from Chemainus on Vancouver Island who have been engaged over the past few weeks in a process of exploring issues of international and national justice.

We wish to congratulate you and your Commission on your efforts to enquire into the probable social, economic and environmental consequences of the proposed natural gas pipeline down the Mackenzie Valley.

We are particularly pleased at the effort of your Commission to take the Inquiry into the 28 Mackenzie Valley and Yukon communities

BURROW, St. Dennis, Solly

and to hold informal hearings so that the voice of the native northerners could be heard on this vital issue that relates to the whole future of the north and indeed to our country.

We speak to you of the conviction that this issue is not only of vital concern to the people of the north but also to all Canadians. In the course of our study, we have become increasingly aware of the possible similarities in the development process that has occurred in many developing countries and the patterns of development that could emerge in Canada's north. The critical issue, we believe, is how our northern resources are to be developed, by whom and for whom.

We are especially concerned that the colonial patterns of development, wherein if you end up controlling the people and the resources, not occur. We believe there are better ways of developing Canada's north.

Participation of the native people. This search for a better approach to development is already underway through the activities of native peoples of the north and other public interest groups across the country. We find ourselves in solidarity with many of these initiatives. We believe that they are based on ethical principles of social justice and responsible stewardship. It is our conviction that a just land settlement first of all be achieved with the native people of the Dene nation and the Inuit people. We support their efforts to not only benefit from

Burrow, St. Dennis, Solly

development but to have substantial influence over the kind of development in accordance with their own values and way of life; the land claims of the native people including hunting, fishing and trapping rights so long as the mountains remain, the rivers run and the sun rises, as well as fair royalties in return for the extraction of valuable resources, seems to us to be the demands of justice.

We concur with the claim of James Wah-Shee, former president of the Indian Brotherhood of the Northwest Territories, that a land settlement is a unique way to bring native people into the economic, social and political mozaic of Canada.

Effective participation of the native peoples in the development process of the north would ensure the preservation of their culture as well as give them /effective control over their own future economic development. We believe that a just land settlement must be achieved before future development takes place.

WITNESS ST. DENNIS: Environmental controls. We are also concerned that as responsible Canadians, we must adequately protect the environment. The vegetation, wildlife and the northern waters should be of prime consideration in any development plan of the north. Complete and independent studies of the environment of the region should be made and implemented before development causes irremedial damage to the ecological balance of the region.

Evidence already submitted before this Inquiry make it clear that many of the

Burrow, St. Dennis, Solly

1 environmental questions have not as yet been adequately
2 answered by the advocates of the pipeline. More time
3 is needed to develop safer offshore drilling technology
4 that would at least reduce the present high risk of
5 drilling in the Beaufort Sea.

6 We deeply regret that the
7 Federal Government has already granted final approval
8 for offshore drilling rights to Dome Petroleum. It is
9 our belief that there should be a moratorium on
10 drilling rights until there are more adequate safeguards
11 to protect against environmental hazards. We hope this
12 will not be followed by a lot of explorations of the
13 size of that already done in the Mackenzie Delta. We
14 also contend that the possibility of finding alternative
15 routes that would cause much less environmental damage
16 should be explored more fully.

17 Control of non-renewable
18 resources. Mr. Commissioner, we believe that Canada's
19 last frontier should be developed in accordance with
20 the principles of sound stewardship. As the Dene
21 claim, the real owners of the land are not yet born.
22 As Canadians, we must ensure that there are adequate
23 controls to regulate the extraction of energy resources
24 from the north so as to avoid the rapid and unnecessary
25 depletion of our gas and other non-renewable resources.

26 We question our right to
27 extract resources to satisfy the greed and selfishness
28 of the industrial world. The prevailing tendency
29 towards unrestricted industrial and economic growth
30 seems to us to result in an unnecessary rate of

depletion of our natural resources and conflicts with our responsibility to act as just stewards of all creation. We believe the resources of the north should benefit all Canadians, including those generations that are to come after us.

We are confused by conflicting reports regarding our oil and gas reserves. In 1971, The Honourable J. Greene then Minister of Energy, Mines and Resources, told us we had nearly 1,000 years supply of oil and 400 years supply of gas. In 1974, the National Energy Board told us that an oil and gas shortage was just around the corner. We feel we do not yet have the facts we need to make responsible decisions about the extraction of our natural resources. Until we have the information needed to intelligently participate in the decision making process, we feel a moratorium on pipeline construction and offshore drilling should be enforced.

WITNESS SOLLY: Fundamental social change. Above all, we have become aware in the course of our study of issues of social justice that we are not innocent bystanders in the matter of international and national justice. We have come to realize that in the final analysis, what is required is nothing less than a fundamental social change.

We, as citizens of the south now question our right to consume such a disproportionate share of the earth's resources. We recognize that our own lifestyle is a critical issue and we intend to cut back on our exorbitant consumption of energy.

We see the connection between our style of life and the model of development based on a high energy consuming economy. We believe that we must begin to change our own lifestyles based on wealth and comfort if we are to influence the profit oriented priorities of our industrial system.

We recognize that unless we begin to live more simply, that we will continue to contribute to disproportionate demands on the limited supplies of energy in the north and are ourselves participants in a system of development wherein a few control the resources that belong to all.

We urge all Canadians, especially in the south to join with us in re-evaluating some of the assumptions by which we live that give rise to exploited patterns of development, and of committing ourselves to a greater harmony with the earth and all the peoples of the earth.

Finally, we express our hope that the findings of this Commission will be given the utmost consideration by the Federal Government. We believe this Commission has conducted its inquiry with integrity, thoroughness and justice. We contend that Canada's future reputation as a nation of justice for all will rest on how it responds and implements the findings of this Commission.

Respectfully submitted, a
Concerned Citizen Group of the Christian Churches of
Chemainus, Vancouver Island. Thank you Mr. Commissioner.

THE COMMISSIONER: Thank you

Burrow, St. Dennis, Solly

1 Mr. Burrow and Miss St. Dennis and Miss Solly.

2 Maybe I should tell you that
3 some of the environmental questions that Miss St.
4 Dennis raised are -- you raised some of them. We've
5 been looking at what I hope must be all of them over
6 the past 15 months, there can't be anymore than those
7 we've looked at but you might be interested in the
8 way we approach this.

9 I said something this morning
10 to Mr. Stace-Smith of the Federation of B.C. Naturalists
11 about our examination of the question of the impact
12 on birds. The impact on caribou is a very important
13 question for the native people of Old Crow, Aklavik,
14 Arctic Red River and Fort McPherson because all of those
15 people still to a great extent depend on the Porcupine
16 caribou herd which consists of about 115,000 animals
17 that range throughout the northern Yukon.

18 The pipeline companies brought
19 forward a number of witnesses, some of the most
20 eminent men in that field in the world and we listened
21 to them and over a period of two months, we listened to,
22 I think, every leading mammologist in the field in
23 North America, from Alaska, from all over Canada and
24 elsewhere. We made, what I think was a most concerted
25 and intensive effort to discover as best we could what
26 the impact of a pipeline and energy corridor would be.

27 Let me just add that we went
28 to the villages where the people live who depend on
29 that herd and we listened to them and we adopted the
30 point of view when we went to those villages that the

Burrow, St. Dennis, Solly

people who live there and had lived with the herd all their lives were experts too, and in that way I think we managed to get as comprehensive and complete a view of the likely impact on caribou as we could and that is the approach we've tried to take in respect of each environmental issue and that phase of our work is in a sense behind us. I hope I'm not speaking too soon when I say that.

Let me just say that to have your point of view to assist us as well is something I appreciate.

So, thank you very much.

WITNESS SOLLY: I think that we want to say how much we appreciate the thoroughness with which you have done all this. We have been keeping track of this and realize that you have gone into -- to great efforts to get the best opinions you can on this Commission. Thank you.

MR. WADDELL: Mr. Burrow, before you leave, I have a copy of your brief and I notice in the back of it there's what appears to be a petition signed by about 100 signatures. I wonder if you could explain that and maybe we could file that.

WITNESS BURROW: Well, these are the signatories of the 100 concerned citizens, over 100 concerned citizens that we spoke about. At the beginning of the brief, I stated:

"This submission comes to you from a group of more than 100 concerned citizens and christians from Chemainus on Vancouver Island".

Burrow, St. Dennis, Solay
Ms.L. D'Easum

This is the list of these concerned citizens.

MR. WADDELL: They've signed
this have they?

A That is correct.

MR. WADDELL: Perhaps we
could table that as an exhibit. Thank you Mr. Burrow.

A Thank you again.

(CONCERNED CITIZEN'S GROUP OF THE CHRISTIAN
CHURCHES OF CHEMAINUS
MARKED EXHIBIT # C280)

(WITNESSES ASIDE)

MR. WADDELL: Mr. Commissioner,
I just want to change the order just slightly. I
would ask Ms. Lille D'Easum of the Voice of Women to
make her presentation now and then we'll hear from the
West Coast Environmental Law Association.

Is Ms. D'Easum ready?

LILLE D'EASUM, sworn;

THE WITNESS: Mr. Justice
Berger, members of the Inquiry and visitors. I'm
speaking for the Voice of Women which is a national
organization of women and we have some men members
too. It was founded in 1960 to work for world peace
and survival.

As Mr. Justice Berger has
said, this Inquiry is not just about a gas pipeline but
relates to the whole future of the Canadian north.
Since time is short and we've already submitted a

L. D'Elasum

comprehensive brief on the proposed development of the north, we propose to limit this submission chiefly to speaking for those who cannot speak for themselves, the wildlife of our north.

The Canadian north produces an abundance of waterfowl, cranes, shorebirds, muskrats and beaver. Not so plentiful now are mink, fox, wolf, lynx, hare, muskox and whale. The western parts of the proposed pipeline route shares with Alaska probably the last great undisturbed caribou herds in America and migrating caribou are one of the great wildlife spectacles of this continent, but the pipeline from Prudhoe Bay to the Mackenzie will confront migrating caribou with a massive barrier and nobody yet knows how to ensure the passage of the caribou past the pipeline.

Should the developers decide to use a coastal route, the pipeline will pass right through the calving grounds of the caribou.

A Winnipeg biologist, George Calef said that the shores of the Arctic are rich in rare wildlife and variety which we are about to lose. He says:

"The silent land lies open and helpless before our machines".

The new highways are opening up the country to hunters. Dr. Banfield, Canadian Wildlife Biologist reported that hunters established camps on the Dempster highway and then waited in their vehicles for the migrating caribou to cross the road in front of them and shot them from

L. D'Easum

their cars. Piles of viscera littered the roadway where the quarry had been killed and gutted. We urge that the hunting be outlawed in the north except for residents in need of food.

In the recent 80 country conference of endangered species in Washington, D.C. Canada's long list of endangered wildlife included the peregrine falcon, the whooping crane, wood bison, Eskimo curlew, kit fox, timber wolf, polar bear and grizzly.

Two happy stories. First, the world whooping crane population was increased to 86 last week when a baby whooper was hatched in a sanctuary in Maryland. The other is that of a wood bison which, because of over hunting was thought to be extinct. However, a small herd was identified and isolated in Wood Buffalo National Park and under strict protection is increasing.

The polar bear, unhappily seems headed for extinction, the victim of U.S. sports hunters. The present worldwide population of this beautiful and remarkable animal is thought to be about 10,000 -- about 6,000 in Canada and the annual kill is about 1300. A low birthrate compounds the threat of their survival. The U.S.S. banned the killing of polar bears in 1957 and Canada put a quota on their killing but the U.S. sportsmen kill them as they're migrating across Alaska.

A television documentary showed an airplane hunt in which a mother bear was

1. D'Easum

killed as her two cubs looked on in terror and distress. Hunting with helicopters and snowmobiles doesn't give the victims a sporting chance but reduces the slaughter to the level of sadism. If this practise hasn't been halted, it certainly should be.

The north is endowed with a great variety of fish including Arctic grayling, char and northern pike, etc., which must be protected from the detrimental effects of pipeline activities. The removal of vast amounts of gravel from riverbeds for the all-weather highways, airstrips, pumping stations, etc., can divert or increase the velocity of the water and interfere with spawning migration. Culverts also increase the velocity of the water.

Ice bridges and river crossings pose other problems. The introduction of herbicides, pesticides, domestic wastes and fuel oils poison the fish and as fish populations increase more slowly in the north, they must also be protected from excessive human exploitation.

The Arctic is a major nesting area for Canada geese, snow geese, swans, ducks and such endangered species as the whooping crane and peregrine falcon. The birds use the Mackenzie corridor for migration and the bogs and marshes and swampy areas are imperative for feeding and resting on their journeys. Roads, pipelines, oil spills and other forms of human pollution will destroy their sanctuaries. A pollution probe study reported that in the true north

L. D'Easum.

there's not a species we know enough about and many that we have scarcely studied at all. Hardly anyone grasps the scope of what is already happening in the north and the enormity of the consequences to our wildlife. We should ask ourselves if a few year's supply of gas and oil is worth the destruction of this last great untouched wilderness and its wildlife.

The Canadian writer, John Livingston, an ardent student of the north has written the book called "One Cosmic Instant". I hope everybody here will take time to read it sometime, especially as it's by a Canadian writer. In the book, he chronicals the history of human arrogance. He says:

"Something in the biosphere is drastically out of synchronization with everything else and that 'something' is man."

George Wald, Bernard T. Field, Linus Pauling, the French President Giscard D'Estaing, Frank Barnaby of SIPRI, Barbara Ward, and just the other day, Russell Train, head of the U.S. Environmental Protection Agency, all warned that through man's greed and folly, he may not survive past the 20th century. Someone has said the earth belongs to the people but this is not so. We belong to the earth. We're merely a part of nature, another species, and still subject to the laws of nature. But our cultural changes, our technology are putting us out of touch with nature and therefore with reality.

Technology is imposing rapid

L. D'Easum

changes in our environment without knowing the side or long-term effects. Livingston says that as a world species, man now stands at the apex of an immensely complicated power structure over nature, but the structure is man's, not God's and the ambition and the struggle and the self-appointed mission to achieve it, are man's.

In his arrogance, man uses all non-human creatures as his resources. As Livingston says, the very word "resources" trumpets the Old Testament's self-centeredness, a thing non-human but useful to man; something to be harvested. For one living species to regard another as a crop is the height of arrogance, the depth of insensitivity.

Another Canadian writer, Wayland Drew says:

"The proper defense of man involves the protection of nature in all its abundance and variety for we have not yet begun to understand the psychic and emotional needs that it fulfills."

Our nervous systems can't adapt to the concrete jungle the noise of the S.S.T., the speed of sound, life in outer space.

What is required is an extension of man's consciousness to include all creatures and the land itself but Livingston offers a glimmer of hope for mankind in that cultures evolve at a much faster pace than biological organisms. Cultures change as they pass from generation to generation. We can, if we wish, change our culture. Therein lies our hope and the earth's. Alternatives? There are plenty.

L. D'Masum

1 First of all is
2 to curb the prodigal waste of energy; war, the most
3 wasteful of all and the number one polluter. Use
4 less energy. We don't need to increase our energy by
5 9.2 percent every year. Sweden, for example, a highly
6 industrialized state with a cold climate and the
7 standard of living as high, if not higher than ours,
8 uses less than half the energy per capita that we do.

9 Does our high standard of
10 living make us happy and contented? Does it improve
11 our quality of life? The gas and oil beneath the Arctic
12 have been there for millions of years. There's an
13 excellent case for leaving them there where they won't
14 destroy the wilderness and wildlife of the north, nor
15 pollute the ecosystems of the south. There are many
16 renewable less polluting alternatives; solar, wind,
17 tidal, geothermal and sea thermal power, M.H.D., heat
18 pumps, waste wood, methanol and alcohol, methane from
19 sewage, animal and vegetable wastes and algae.

20 The technologies are all well-
21 known and as Ralph Nadar says:

22 "If the petroelum companies had a lease on the
23 sun, and the depreciation allowance, we'd have
24 been using solar power long ago."

25 But little or no public funding or research is devoted
26 to their development. Why not use the billions of
27 dollars proposed by the Mackenzie gas and oil pipelines
28 to develop the renewable and non-polluting sources of
29 energy.

30 Now, for a little commercial.

L. D'Easum
A. Moyes

Amory Lovins, head of Friends of the Earth in London and Energy Consultant for U.K., M.I.T. in the U.S., Sweden, France, the U.N. and the Science Council of Canada on whose behalf he is lecturing in Canada at the moment, will speak in the Instructional Resources Center at U.B.C. on Thursday, May the 20th at 8:00 P.M.

Please don't miss this opportunity to hear him. Thank you.

THE COMMISSIONER: Thank you, Miss E'Easum. I think I should tell you that Dr. Calef, who is an authority on caribou who you mentioned in your submission, was a witness at the Inquiry in December and spent a week I think testifying along with others who shared his point of view on caribou. So, we've had the benefit of his knowledge in some detail. Thank you.

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, our next brief is from the West Coast Environmental Law Association and it will be presented by Mr. Alan Moyes.

ALAN MOYES, sworn;

THE WITNESS: Mr. Commissioner, ladies and gentlemen, this Mackenzie Valley Pipeline Inquiry has been unprecedented in terms of both the wealth of information gathered about the north and the manner in which the material has been gathered. Recognition of the dearth of knowledge about the northern lands and its peoples produced a fairly wide frame for the terms of reference and has resulted in the extensive

A. Moyes

transcripts and reports now in evidence.

However, aside from the massive amounts of new information generated by the Inquiry, the very nature of the Inquiry itself seems to have made a significant impact on the Canadian people generally and the northern people in particular. It has been truly open and public and perhaps for no other single reason, has thereby engendered a confidence in the people of this country that, notwithstanding the outcome of this Inquiry of whether or not to build the pipeline, the issues have been fairly exposed and debated.

Should the pipeline receive governmental approval at some point in the future, it seems desirable that the level of public involvement experienced in the Inquiry be carried on through the phases of pipeline construction, maintenance and abandonment. It seems desirable not only because public confidence could be maintained, but also because it would provide the people with a greater understanding of the continuing process of the pipeline development.

Accepting for the moment, the principle of public involvement which I will return to in due course, it is submitted that the most effective mechanism for promotion of this public interest would be through an independent review office. It is the feeling of the West Coast Environmental Law Association that a type of watchdog is necessary as a monitor on environmental affairs and that in addition, a watchdog could perhaps be the best vehicle for involving the

A. Moves

public in the matter of the pipeline.

I am just getting over a bit of a cold so you'll excuse me if I drop into the water there.

The notion of a watchdog was brought up earlier in evidence I believe by the E.P.B. in January and when they discussed the notion of an environmental auditor. Our presentation will concern itself with some aspects of this notion which were not fully explored and in particular will look at the creation of a watchdog, the important factor of its independence, the requirements it would have for reporting to the public and the general theme of public participation.

Looking first to the creation of a watchdog, a watchdog agency is a monitor of persons and activities charged with providing an objective accounting of their dealings and transactions. In the case of the proposed Mackenzie Valley gas pipeline, the watchdog would concern itself with examining the conduct of the parties, and evaluating their performance in terms of both the environmental standards set by government regulation and by contract. This audit of the practises employed by the participants would then be conveyed back to the persons in charge as well as to the public at large.

Although this gives an idea generally of the task to be performed, various alternatives present themselves according to the degree of involvement the watchdog could take in pipeline operations.

A. Moyes

The first option would essentially be a passive role with the watchdog acting as an observer of activities, its chief function being to keep the public apprised of operations based on their survey of development. This task in fact differs little from that presently performed by the print and broadcast media.

A second level of involvement would see an expansion of this passive role into one of active information gathering analysis and transmittal. The independence of the watchdog is more apparent here as it concerns itself with providing the public with an alternative rather than duplicated survey of conditions. In addition, it is thought that at this stage the watchdog begins to perform more of a two-way role while acting as a conduit for public feedback into the pipeline operations. This ombudsman-like role will be seen -- will be recognized as an important channel for public participation in any stage of the pipeline development, should it go ahead.

A third and perhaps more important level of involvement would encompass not only the observation and information transmittal roles but ^{would} impose a review duty on the watchdog. Thus, the agency would have the responsibility for assisting in the establishment of environmental standards and in the enforcement of such limits.

The justification for such a high degree of involvement comes not just from the increased confidence which the public would have in

A. Meyer

the government's handling of the operation but comes also from the perceived need to inject the voice of those people without a vested interest in the completion of a Mackenzie Valley gas pipeline; that is, the voice of the general public.

While this might seem to ignore the function of the government, it seems to us clear that the government would not be a disinterested party in these proceedings and there must consequently be some alternative format to include the public in the significant area of environmental controls. Linked to this notion is the need for more direct access by the public to the decision makers. Inclusion of the watchdog agency in the administration of these controls would seem to push us a great distance towards increased participation by the public in pipeline development.

This discussion merely shows three examples of a number of possible roles to be performed by a watchdog. However, whatever the role finally conferred upon any watchdog, it should be recognized that there is a certain minimum level of involvement which the agency must attain before it can function to any recognizable extent. It must be empowered to assess, evaluate and communicate, and equally, it must be enabled in some way to carry out these functions, that is, there must be some guaranteed means whereby the watchdog will be permitted to adequately deal with the objective to which it has been directed. This rather vague statement is hopefully clarified somewhat in the discussion of the problems

A. Moyes

associated with the independence of the watchdog in section two below, which I am coming to.

After mentioning some possible roles of a watchdog, other issues remain as to the establishment of such an agency. Particular problems as to the actual constitution of the watchdog have been ably discussed by the E.P.B. and are beyond the scope of this paper. However, it does need to be stressed that the choice of who will sit on the board is extremely important because the proposed pipeline touches upon the interests of many segments of our society.

Without the representation of the native peoples and other northern peoples, environmental groups and the Canadian people at large, the agency will be less effective in its aforementioned role of ombudsman and will be risking its credibility before the public.

Looking at the issue of its independence; if the pipeline goes ahead, it has been proposed or suggested that some type of implementation authority be established to coordinate the various phases of pipeline construction, maintenance and abandonment. It is not clear whether such an authority could be put together from existing committees within the government or would have to be created as an entirely new body. It is thought that the authority would be headed by an authorizing officer who would report directly to the Federal Cabinet. He would be the central figure in terms of actual operations with

A. Moyes

all branches of design, engineering and field work, reporting directly to his office.

For a watchdog to play a viable role, it must have a direct link to this A.O., this authorizing officer and it must have a guaranteed measure of freedom and independence. However, while this first condition is more easily met, the condition as to independence poses a much more difficult problem.

The problem of independence is really double barreled: firstly, what are the elements which will go into the independence of a watchdog and secondly, would a watchdog be best accommodated within the proposed implementation authority or should it sit separate and apart with a separate mandate. If it is shown at any time that the watchdog is being fettered or hampered in its work or is not being given access to all that is needed to conduct its work, or does not have the support facilities to conduct its work, then the watchdog cannot and is not performing as required. Consequently, it must be determined at the outset how this independence and integrity can be assured and steps must be taken to implement these determinations. Independence is arguably the crux of the matter and so could well determine the success with which any reviewing body will meet.

The first consideration in terms of independence is funding. The watchdog must be assured of adequate monies to be maintained through the duration of their operation. Though the government will be the first source to which the group will turn,

A. Moyes

1 it must be clear that whomever grants money can not
2 do it provisionally. The funding must be unconditional
3 so that it is apparent to all that the watchdog need
4 not report in any sort of biased fashion to be sure of
5 its continued existence.

6 The watchdog must have its
7 own support staff. This group would be able to cover
8 the range of earth science and ecological studies and
9 be capable of skillful analysis and evaluation of per-
10 formance against standards. In addition, it must
11 possess an administrative staff competent to carry out
12 its reporting requirements.

13 A third factor which pertains
14 to the notion of independence is access to information.
15 If the watchdog is not empowered to go to the participant
16 companies, as well as to the government departments
17 involved and retrieve such information as will be vital
18 to their appraisal, then they cannot hope to perform
19 a viable role. They thereby lose their independence
20 because they become dependent on what the parties choose
21 to give them. It would be reasonable and indeed expect-
22 ed that the watchdog would have to justify the need for
23 that information which it sought to obtain. However,
24 it is not submitted that the general rule should
25 find the relevant documents and persons available for
26 examination by the watchdog unless that party can
27 demonstrate compelling reasons to an independent
28 arbitrator, such as a judge, why the resources should be
29 withheld.

30 The second barrel of this

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1 independence problem goes to the question of where the
2 watchdog will fit into the scheme of things. The
3 two alternatives which present themselves are to
4 either incorporate the watchdog into the implementation
5 authority as an area of government or have the watchdog
6 sit separate and apart with its own charter. To
7 include the watchdog as an interdependent arm of the
8 implementation authority would be easily done and would
9 appear to be a logical position for it to occupy.

10 However, by its very name, it
11 must be clear that an implementation authority has as
12 its primary task to bring the Mackenzie Valley gas
13 pipeline into operation. The nature of this function
14 is to us clearly going to bring it into conflict at
15 times at least with a group that has been charged with
16 ensuring that standards are met and regulations adhered
17 to. In other words, one agency has a vested interest
18 in seeing the work proceed as quickly as possible while
19 the other agency has an interest only in seeing the
20 work proceed as properly as possible.

21 If guarantees can be obtained
22 that the watchdog within a larger authority could
23 maintain its integrity and be able to conduct a full
24 and rigorous operation, certainly no one is going to
25 object. Such guarantees could be made by statute and would
26 provide for the factors mentioned above of funding,
27 a support staff and access to information. There would
28 also have to be a mechanism to ensure that the watchdog
29 would not run the risk of being muzzled or limited in
30 its operational scope. This might be accomplished by

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requiring watchdog reports on some regular basis and by then requiring the authorizing officer to respond to these reports within a limited time. However, notwithstanding this elaborate structuring, a watchdog agency is still risking its credibility in the eyes of the public when its independence is not immediately visible.

The establishment of a watchdog separate and apart from all other parties appears more desirable for a number of reasons. It becomes clear to all concerned that the watchdog is not affiliated with any one group involved in the development of the pipeline. The watchdog is able to conduct its work without fear of being cut off or emasculated for producing an unfavorable report. The watchdog is generating an alternative fund of information about the pipeline. Most importantly, the watchdog is less likely to be overlooked. Its functions and reports are in no danger of being overshadowed or being underplayed because they stand on their own.

Consequently, it appears that independence of the watchdog agency will be critical to its work and indeed to its survival. Whether the mandate given the watchdog is within or without the implementation authority, it is essential that there be legislative guarantees allowing for the broadest possible monitoring of the pipeline phases.

Turning to the reporting requirements, a central part of the work of a watchdog agency is the task of reporting on the progression of
affairs

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relating to the development of a pipeline. All aspects of the design and construction and maintenance are to be monitored in the appraisals submitted to the officer in charge of the implementation authority. In addition, these reports would be made available to the public. Keeping the public apprised of events surrounding pipeline development is a logical extension of their specific role and is an important key to public involvement in northern affairs. Without the understanding and support of an aware public, a watchdog is going to likely meet with less success in its attempt to enforce the stipulations to which the participants are required to adhere.

One of the factors which will affect the efficacy of the reporting procedure is the problem of access to information mentioned above. The need for freedom to observe is clearly important if the watchdog is to effectively understand and report on the pipeline operations. Such freedom applies not only to unrestrained movement on the job sites but more importantly applies to access to government and corporate information and to access to persons in official and working capacities.

If the watchdog is denied the opportunity to investigate through all channels the details of the operations, it not only frustrates those on the agency trying to understand the operations, but also reduces the confidence which the public will place in the information generated by the watchdog. The only possible justification for the existence of an

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environmental auditor is that it is performing an independent survey. If its operations are restricted its reports lose that quality of independence and its overall contribution is weakened.

Once the information has been obtained, the problem then arises as to how the information can best be disseminated to the public. The two primary alternatives are through some internal machinery or through the established mass media. An independent publication of the watchdog would suffer primarily from prohibitive costs although clearly the most desirable in terms of presenting an unabridged, unedited version of the events, it could only be produced at substantial costs. As it seems unreasonable to make the individual pay more than a nominal price for information which he or she should have a right to see, the notion of the watchdog producing its own reports could only be guaranteed by prior financial backing.

Use of the present media, primarily the newspapers to get this information out will remove the financial burden but will substitute a number of other factors. Some past difficulties in the journalism profession have restricted adequate coverage of environmental affairs. For instance, a regional bias in the medium, inadequate time and space to develop articles, especially by way of background and this is recognized to be a problem that stems from the top and not from the reporters themselves, and, in addition, something of a mutual distrust between the

1 reporters and scientists. What this means is that
2 there often just isn't the opportunity for media to
3 carry as much as they would like to be able to carry.

4 It is thus clear that neither
5 of these alternatives is a sure-fire method and it
6 hoped that some alternative, perhaps combining both
7 of these two will evolve. Possibly a shortened version
8 authorized by the watchdog sent out by the newspaper.
9 This is a procedural problem which I think that you
10 should be aware but which we have not attempted to
11 solve at this point.

12 I'd like to turn to the
13 underlying theme of public participation upon which
14 this submission has been based. I've referred
15 throughout to public participation and involvement in
16 environmental affairs, but the discussion of what it is
17 and why we need it, has been left to the end because it
18 is something which applies not only to the Mackenzie
19 Valley problem, but applies generally to problems facing
20 society. In that sense, the discussion of public
21 participation is made within a broader context.

22 If and when the need to form
23 a watchdog agency arises, care must be taken to avoid
24 what has been referred to as the rhetoric of citizen
25 participation. The involvement of the public in the
26 establishment of a watchdog must be substantive and
27 without pretense if it is to succeed on a practical
28 level and on a philosophical level. It must be
29 understood that there is a valuable contribution to
30 the process which the public is capable of making and

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also that there are sound reasons for having a watchdog serve as a mechanism through which this contribution can made.

The tremendous growth of public participation in recent times stems from a number of reasons. In the past, it was felt, probably by the public as well as by parties to development that there was shortage of time to involve the public. Also there was a lack of knowledge and/or interest by the public that problems were incomprehensible to the public because of their technical nature and there in sense, there was no mechanism for involving the public.

Some of these problems have been dealt with to a limited extent through the increased exposure of the public through the media to environmental concerns. However, a much more fundamental reason seems to be the increasing recognition by governmental decision makers of the need to expand the scope of the decision making process to include the concerned public.

The reasons that citizen participation in environmental affairs and other public concerns is not only desirable but essential are largely straightforward. The most obvious reason is the need for expression of the public interest -- the so-called public interest -- as pointed out by Professor Hanes:

"Participation by representative groups of citizens other than those who have a primarily partisan interest can form the agency and presumably assist it in reaching a decision which will further the

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public interest or accomodate the public convenience and necessity. This is the most valid reason for public participation."

A related reason goes to the notion of feedback:

"Rational decision making is impeded by the absence of individuals and groups affected by programs and by organization blocks which isolate governmental decision makers from their public."

It should be stated that there are no hard and fast rules for success and indeed, there is a large latitude for experimentation. I quote again"

"Achievement of the necessary participation is not without difficulties. The achievement requires a new level of understanding of people, of human ecology, of the formal and informal structure of the community, of the lines of communication, of democratic processes. It calls for patience, understanding and extraordinary sensitivity. It demands inventiveness and the trial of new systems and their continued adaptations.

By way of conclusion, of my submission -- to the submission of the Association, I would like to say that this Inquiry has set many precedents in its examination of the impact of the proposed gas pipeline, not the least of which has been the conduct of the Inquiry itself. The degree of openness and the efforts to involve the public has been important in the level of success measured by the Commission.

In making this submission, it is the hope of the West Coast Environmental Law

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Association to demonstrate the need to continue this degree of openness should the pipeline go ahead. It is our hope that a monitoring group would be established and that every attempt would be made to maximize the involvement of members of the Canadian public.

Thank you.

THE COMMISSIONER: Thank you Mr. Moyes. I should say that the subject you've raised is one that the Inquiry and its staff are concerned about and your very thoughtful and complete exposition of the matter is one that I think will be most useful to us.

So let me thank you again.

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, we have a short brief perhaps we could hear before we go for coffee. It's a brief of a Mrs. Beatrice Geddes. It's spelled wrong on our list. It's spelled B-e-d-d-e-s and it's going to be read today by her daughter, a Miss Ann Geddes.

ANN GEDDES, sworn;

THE WITNESS: Mr. Commissioner and members of the Inquiry, I thank you for this opportunity to speak on my mother's behalf. She really does regret that she's not able to speak her opinions about her concerns for the people of the north country.

My mother first became interested and involved with the people of the Arctic in particular in 1927 when she went there as a nurse at

the hospital in Aklavik. My father had gone in there in 1926 to work as an Anglican missionary. So, in our family we've had great connections and very fond connections with the people, particularly the Eskimos and Indians of the north country.

I think mother's main concern is what results the development particularly economic development and the development of the resources will have on these people and that they be included in the decisions that are made about their country.

When my mother and father were in that country, they learned very greatly how to live with the land. They learned to work with the dogs and the animals and in particular there were some good health lessons that my mother learned from the Eskimos in dealing with infected waste material which she hadn't been able to do on the outside so that she has great respect for these people and how they adapted to their country and she would really regret that any kind of development doesn't include these abilities of these people.

At the end of her very brief paper, she says that she would like that this Inquiry and whenever we do development, we look at the reasons for needing more energy or whatever is the demands we create, saying that it's not necessary to supply the demands but look at why we are having to have these demands.

The other thing she said was that she felt that the development of the Arctic has to

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(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, we'll come to order again.

MR. WADDELL: Mr. Commissioner, the next brief will be a joint one, Bill Hennessey and Vicki Obedkoff from the First United Church here in Vancouver.

THE COMMISSIONER: Well, go ahead whenever you're ready.

BILL HENNESSY AND

MISS VICTORIA OBEDKOFF, sworn:

WITNESS OBEDKOFF: Mr.

Commissioner, my name is Victoria Obedkoff, and I work as a community worker at First United Church. I am here to present our church staff's position with regard to the proposed Mackenzie Valley Pipeline, and we would like to thank you for this opportunity to present our concerns. We also commend you for the participatory style of your unique Inquiry and particularly for its accessibility to the general Canadian public as well as to directly implicated people in the N.W.T. Certainly we hope that your Inquiry will act as a sorely needed precedent for more government-commissioned Inquiries into prospective resource developments.

Our purpose at First United Church is to stand with the residents of Vancouver's Downtown Eastside Community in their struggle to challenge and humanize the systems which condition

their lives. We believe that there are parallels between the kind of development that the Mackenzie Valley represents and the development of the Downtown Eastside. We would like to make comparisons between the style and social impact of development that the Downtown Eastside Community is experiencing and that which the Mackenzie Valley may well experience.

Mr. Commissioner, we contend that what happens to people who stand in the way of development is the first important criteria for an evaluation of that development. It is the fate of these people, usually economically poor and politically powerless, and not a larger G.N.P. or higher standard of living for a few that offers an evaluation of the kind of development which denies their needs in the name of the public good.

Most of the Downtown Eastside's 6,000 to 8,000 residents are men very familiar with the boom and bust nature of B.C.'s development over a long period of years. We work with these men. They have labored in the resource and related industries -- logging, fishing, trucking, construction of roads, bridges and dams. What does it mean to have spent one's youth in the resource industry?

It means not marrying or having a family, for the companies did not plan for families in the work camps and encouraged men to stay single so that they could follow the work more easily.

It means getting bushed and

then spending your hard-earned pay seeking company in the many pubs which are there to collect money from a lonely roominghouse community.

It means injuries, especially back injuries common to laboring men, going unrecognized by the company and by Workmen's Compensation.

It means the loss of livelihood through such injuries.

It means the loss of livelihood through advancing technology or company decisions to look elsewhere for its labor needs.

It means being left to spend the rest of your existence on a Skid Road because you are too young for an Old Age Pension and too old to be retrained with any hope of viable employment.

It means being stuck on welfare, trying to exist on \$160 a month when common sense tells us that many should be receiving the Handicapped Person's Income Allowance. The Social Service authorities, however, inexplicably continue to class them as employable.

These men, with due respect, are the end products; the has-beens of the kind of development that B.C. has encouraged. These men, after having built and opened up the province, wait out the rest of their lives with their few resources spent on survival.

Mr. Commissioner, look in any construction, logging, mining, or other camp; you will find that most of the men are under 40. Is there

any continuing gainful employment, respectful of age and injury, for men over 40 in the style of development and labor we have perpetuated in this province? Mr. Commissioner, there is so little, as to be none at all.

The proponents of the pipeline cite employment and high wages as one benefit a pipeline would provide. We are sure the pipeline won't be hiring the men sitting in the Downtown Eastside roominghouses; it will be short-term employment for the younger and physically eager men. Will they be left without continuing work after the boom goes bust? Some independent studies have shown that within 15 years the non-renewable energy which is natural gas, might be depleted. Not even minimal maintenance jobs will be needed then, and the pipeline will sit as testimony to the arrogant, expedient forces which brought it here -- unless, of course, oil comes. Other people live in our community. Women who have worked as waitresses, cooks, chambermaids, or roominghouse managers, and who will finish the rest of their lives here. A few even have roots in the very respectable private residences which characterized this community in the early history of Vancouver. Some women have fallen victim to the perpetual exploitation by men, especially when there is money to be spent by bushed or lonely or bored men transient to the area. Just as surely as there will be an influx of younger transients to build the pipeline, there will be pressures upon local women to serve these men. Others might initially see the service as means towards alleviating desperate

financial situations, but the abuse inherent in this exploitation will take its toll, as it has with some in the Downtown Eastside.

Native Indians live in our community, perhaps more here than in any other Vancouver community. They have been dispossessed of their land-based or sea-based economies due to the coming of the white person; we have relegated native people to non-economic reservations which do not sustain their youth. Partly because of adventure, partly because there's no work back home, native people come to the inner city. Alcohol, drugs and depression are a part of the inner city way of life. Most are forced to become dependent on welfare or minimal work.

In contrast stand the Dene and Inuit nations of the Northwest Territories. Here are a people who still have a viable, land-based economy which should be nourished rather than threatened. Here are a people who are very aware of their identity and the great resources they possess as a culture. Here are a people who are articulating their needs and who have plans to develop their economies, culture and society according to their own values. Will the Northwest Territories youth be lured away from traditional economies and into the boom and bust cycle of short-term labor because of fast cash? Against the will of the Northwest Territories' indigenous people, will we soon have created a welfare and U.I.C. nation and then complain afterwards about the

costs of Social Services?

While describing the brokenness which does exist in the Downtown Eastside Community, by no means does this characterize our community. Downtown Eastside residents are fighting for the preservation and improvement of their community. They are fighting to be left alone by those who stand to make money from redevelopment, and in the process, destroy a limited housing stock. They are fighting to gain control over development happening around them and to base future development upon their own real needs. The resource-rich Mackenzie Valley is seen through urbanite eyes as a hinterland ready to serve the insatiable energy wants of a Southern Canadian consumer society. The Downtown Eastside is likewise seen as something that is not maintained to serve the needs of its residents but instead is intended and used for commercial development. Housing that could be maintained is instead destroyed in order to build offices, government buildings, and parking lots. This, too, is the kind of development that does not serve the people who are moved aside to allow the development and who are told that it is for their own good. But this society knows little of development for people, and is more familiar with development that benefits developers. Developers have been well-served through zoning which does not challenge the destruction of viable housing in order that more profitable buildings can be built. Developers have been well-served in such schemes as the

beautification and redevelopment of Gastown, a long-time rooming house community. As housing stock was diminished to make way for boutiques and restaurants, the men who previously lived there could only move eastwards into an already crowded area. And we suggest that it is developers' interests again; the consortiums competing to build the pipeline whose interests will be best served by a pro-pipeline decision. They will make the profits while both the indigenous people and the taxpayers of Canada will pay the price and bear the loss. Not only domestic developers but foreign capital will increasingly figure in both the Downtown Eastside and the Northwest Territories. Since 1970, when the Federal Government's Industry, Trade & Commerce Department announced a policy of strengthened trade between Canada and Asian Pacific Rim nations, several aldermen at City Hall have expounded upon the benefits of a Vancouver role in the Pacific Rim Trading Community. When a blue collar neighborhood adjoining our community complained to council about increasing volume and size of trucks lumbering through their narrow streets and endangering their children, they were told that in the name of Vancouver's advancing role in the Pacific Rim Trading Community they would have to accept the noise, the pollution, the disruption, and the danger of heavier trucking so that Vancouver's standard of living could benefit overall.

What is the cost of the Northwest Territories becoming an investment ground for

foreign capital? What is the cost to their people, their culture? We understand why the Dene are demanding a form of representation that is representative of them, because we cannot say that Vancouver City Council is representative of those for whom it legislates.

We believe that before you can allow development you have to protect the people. There are not enough senior citizens' suites or low income rooms throughout Vancouver to accommodate all of the Downtown Eastside's residents, even if it finally did undergo complete redevelopment, or if it finally became a paved thoroughway for the benefit of suburban commuters and industrial/commercial traffic. Even if there was enough alternative accommodation our work in the community has convinced us that this is a viable, rich community with roots that provide an identity for its inhabitants. It would be morally and socially wrong to treat them as insignificant and it would be equally wrong to treat the roots of Northwest Territories indigenous people as insignificant.

It is a sorry spectacle to see old age pensioners and older men who have built this province now having to fight to retain their housing, their community, and their very simple and frugal way of life. It is an equally sorry comment upon our society which foists the consequences of its energy excesses upon a region where traditional life and work have value, not just a price. The indigenous people of the Northwest Territories aren't bargaining for a

at
higher price which they can be bought off, and neither
are the residents of the Downtown.

M r. Commissioner, our church
staff wholeheartedly agrees that we do not want to see
this pipeline built, for the risks are too great and
the need for construction, we believe, are as yet
unsubstantiated. We join other groups across Southern
Canada in challenging the claim that public necessity
is the reason for these pipeline proposals. We also
censor the Federal Government for its recent timing
of future energy direction statements and their focus
on our frontier resources' availability. We petition
you then to recommend that:

. A 10-year moratorium be placed on large-scale
northern development;

. That the Dene nation's land claims be recognized
and the Inuit nation's land settlements be recognized.
We agree with the proposing groups that recognition
will not mean extinguishment of the Dene's rights to
control the land;

. We recommend that the indigenous people of the
Northwest Territories be granted their requests for
determining their own kind of decision-making repre-
sentation and that they are no longer subjected to a
colonial style of government that is either ignorant
of their needs, or does not care to heed them;

. We urge that a longer residency clause be estab-
lished in the Northwest Territories for the purpose
of municipal and other elections so as to protect
indigenous people against influxes of Southern Canadians

1 We also recommend that the portfolio of northern
2 development is contradictory to concern for native
3 affairs, given our present development mentality, and
4 so we urge that northern development concerns be
5 formally separated from those of native affairs.

6 Thank you, Mr. Commissioner,
7 for hearing us. We hope that you will carry our
8 recommendations to the Federal Government in your
9 judgment. We also hope that you will make the
10 findings of your Inquiry available to the public so
11 that this process of public involvement can continue.
12 We have only begun, and we frankly had to scratch to
13 get information down here in Vancouver. We've been
14 fortunate, however, to be visited by people from the
15 north as it's been difficult to filter through the
16 papers. All we hear about is an energy crisis.

17 We trust that the findings
18 of your Inquiry and the interest thus far raised --
19 aroused by the hearings are both too valuable to be
20 forgotten by the Canadian public. We pledge our
21 continuing active interest in this issue and would
22 appreciate a copy of your final report to the Federal
23 Government.

24 (APPLAUSE)

25 THE COMMISSIONER: Thank you,
26 Miss Obedkoff. Do you have anything to add, Mr.
27 Hennessy?

28 WITNESS HENNESSY: I don't
29 think I have too much, Mr. Commissioner. I would just
30 like to repeat thanks for your having heard this

brief, and I stand with it and am proud to be associated with this brief. I come here with no particular expertise. On the other hand, Mr. Commissioner, I am what you call a line worker and have worked for some considerable time in the Downtown Eastside, and have listened to and talked to a great number of the people that this brief describes, and particularly the native people of whom there are probably ^{in excess} 2,000 in the Downtown Eastside. The brief talks about the handicaps suffered by these people, and this certainly in my mind is a very measurable consideration. I would hope in your deliberations and your recommendations, in that these handicapped people to a very great extent have been victims of industry and are foisted on the Downtown Eastside, they are not very often younger people but middle-aged people and they're really handicapped without being able to establish any claim to rightful compensation, living on welfare of 160 a month does not provide for the basic needs because of the high rents, and consequently they're more or less imprisoned living in smaller rooms and without any hope of a decent diet.

I do feel very strongly, as our brief indicates, that in your recommendations to the government that these very important aspects should be carefully weighed and put forward.

Thank you again, sir.

(APPLAUSE)

THE COMMISSIONER: Thank you.

(WITNESSES ASIDE)

T. Simmons

MR. WADDELL: The next brief, Mr. Commissioner, is Terry Simmons. Mr. Commissioner, in response to something that Miss Obedkoff said, I'm informed by Mr. Don Gamble of Indian Affairs, that there are briefs or rather summaries of our hearings up north that have been prepared and published by the Department of Indian Affairs, and they can be -- if anybody wants them they can write to Ottawa, to the Department at 400 Laurier Street and get a copy of those summaries, so Mr. Gamble informs me. He should know, he prepared them.

TERRY SIMMONS, sworn:

THE WITNESS: Good afternoon, Mr. Commissioner. Good afternoon, ladies and gentlemen. My name is Terry Simmons. I'm a geographer and anthropologist by training. I have been a university professor where I have taught natural resource policy and management and so forth. I am presently Director of the Share Club Office of International & Environmental Affairs in Vancouver. However, today I --

THE COMMISSIONER: Mr. Simmons, would you mind pulling the microphone closer? It's a little tricky to hear you.

THE WITNESS: O.K., better?

THE COMMISSIONER: Fine.

THE WITNESS: O.K. However, today I speak as an individual, perhaps as primarily an informed journalist who purports to have no special expertise in the matters at present.

T. Simmons

This Inquiry deals primarily with the future of a region, that region being the whole of the Arctic both in Alaska and in Canada. Of course, we are mindful of the specific reference of this Inquiry, but we know also that the matters being under discussion here involve Alaska and the whole of Southern Canada and most of North America, for that matter, for this is primarily a southern development based upon southern energy resource policy consumption which was formulated in the south.

Of course, we must in that regard ask, what the development is for, who is to benefit from the development, and what are the long-term consequences?

The assumption behind the development of the Arctic go back a long period of time, back perhaps to the myth of the Northwest Passage; but we need not dwell on that today, save quite simply that resources, our ideas first and foremost, natural resources are not objects, they're not things. A barrel of oil is a set of ideas about energy, a set of ideas about geology first and foremost, long before it comes out of the ground.

In this respect, my primary concern in orientation today has to do with the nature of people on the landscape, man's role in changing the face of the earth. In this regard, the kinds of parties involved in this Inquiry are most important because what we have here is a classic conflict in natural resources used, where ideas about the environment,

1 about the resources are being debated, whether they
2 be debated by natives, petroleum corporation executives,
3 Southern Canadian WASPS, or whatever.

4 The principal issue here is
5 change. Change which is cultural, social, economic,
6 physical, biological change; change as it relates to
7 a region and its people, native and European.

8 This major disruption in the
9 character of the north, right or wrong, good or bad,
10 is what we must cope with today and in the future.
11 What we are looking at is a process which started
12 several years ago in Prudhoe Bay, which was simultane-
13 ously greeted with great cheer from some sectors, and
14 with a groan of dismay from others, who saw the land
15 being opened up either as a great source of energy
16 for the future or being opened up in order to violate
17 the wilderness and the great natural heritage of this
18 area, and to violate the habitat of the traditional
19 culture.

20 Thus we are talking about
21 the cost of cultural change and the cost of change to
22 the natural landscape. Both are high; both cannot
23 be measured necessarily in dollars. Rather we are
24 talking about people's lives, the collective conscious-
25 ness of our society and of smaller populations within
26 our society. We are talking about energy resource
27 policy. We are talking about cultural and social
28 policy. Also we are talking about the natural environ-
29 ment. In this respect we are looking at ourselves
as our landscape changes, as our sense of being changes,

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as our sense of place changes.

Perhaps one of the greatest ironies here is the first oil developed in Western Canada came from the Mackenzie Valley and I believe the last oil developed in Canada will come from the Mackenzie Valley. I am glad that I, too, do not have to cope with the morass of the national energy policy or the predictions, speculations of reserves of various sorts. I am quite glad to let the National Energy Board handle that. However, I have a couple of very simple rules. For all of your guesses, you never know what your proven reserves are until it comes out of the ground.

Further, in all its wisdom the N.E.B. has managed to have several sets of figures, as we have learned recently in public, the difference between the 1973 figure and 1976 figures are indeed significant.

What I believe we have in the development of the Mackenzie Valley gas and oil resources is not just a matter of these physical gathering of an energy resource; but most importantly we are buying time. The development of the Mackenzie essentially supplies time as well as natural gas, for this time is what little we have left in terms of traditional energy resource use, within the traditional manner of allocating energy resources within our society.

It is interesting to note that Charles Van Hydes in 1910, in a classic work

on conservation of natural resources in United States, estimated that the gas and oil reserves of the United States would be exhausted in 1930. Of course they are not, but it is important to note what he actually said. Quite apart from our friends in the petroleum industry, who are traditionally optimistic, Mr. Van Hydes, who was a prominent figure in his day, estimated that the prominent fields of the day would be exhausted. Those fields were in Indiana and in Pennsylvania. Similarly in Canada the major fields of oil of that day were in Ontario. Today we find very little oil in Pennsylvania, Indiana and Ontario. We find it in Louisiana, Texas, California and Alaska.

So Van Hydes was right, as far as he went, and we should keep that in mind. Regardless of what reserves do exist, they will run out.

Further, it's interesting to note that about the same time in the City of Medicine Hat, the city had a policy of not turning off the gas lights which lit the streets. As you recall, in the last part of the 19th century and the first part of this century, many cities used gas lamps instead of electricity we use now. It was cheaper to keep the lamps lit during the day than to hire someone to turn them off at dawn.

It is also interesting to note in contrast that in the records of the City of Vancouver we find notations that the lights were not turned on because it was full moon. This perhaps is

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an indication of where we're going in the future.

Blue-eyed Arab or dark-eyed Arab, we will run out of oil and gas. In Bahrain on the coast of Arabia, they are now presently re-introducing agriculture and are in the process of pushing very hard to retrieve from the ashes of Behruit the financial district which has gone out with the Civil War. In Iran they are buying nuclear power plants. I suggest that Alberta and the Northwest Territories will in time do the same.

Further, Arctic oil and gas like the North Sea, the Labrador Coast, Greenland, and a number of other rather exotic places, represent the last attempts to gain marginal supplies. We are no longer going out into the prairies and punching a hole in the ground. We have very difficult terrain indeed.

I submit that the Mackenzie Valley Pipeline should be delayed to preserve our energy resource option. This is based on the assumption to deal with the reserve as present, assumptions which deal with the economics of the situation, and also on the assumption that we will very soon have to opt for different energy strategies overall, which will largely disregard oil and gas. This is where I come back to my earlier point that the Mackenzie Valley Pipeline buys time as much as it buys petroleum and gas.

I would suggest that perhaps in the long run it may be cheaper to not build the Mackenzie Valley Pipeline for this very reason. I

suggest also in the overall considerations of the impact of the pipeline and its related activities that we may find it is more beneficial not to construct it. I leave as an analogy the collective consensus in British Columbia that one ought not build the Moran Dam on the Fraser River.

I turn now to the question of social change. In all matters of large-scale development like the Mackenzie Valley Pipeline, there will be major social and cultural impacts, both directly and indirectly, whether they be on native people or on the transportation and economic infrastructures or on the social activities of construction workers or whatever they might be. These are, as I said, common with many large projects.

The native land claims issue, of course, must be settled. But I suggest that the land claims issue itself should be settled because it is a past debt which the Canadian society owes previously to the natives of the north, and for that matter natives in a variety of other places in Southern Canada. This is a price that we will pay for the development of the north, just as we have paid that price in the James Bay region and the same price has been applied in the settlement of the Alaskan native claims issue. But to settle the native land claims issue in fact is not enough. To settle the land claims issue begs the real question. The real question has to do with the way of life of the people who were there on the ground in the Mackenzie Valley, whether they be

native or European.

I suggest the only way to adequately solve the problem of social change is not only to solve the land claims question but also to give the Northwest Territories and the Yukon local control, self-determination. That means having a settlement similar to the -- what the natives call the Dene nation, so be it.

However, sending the Department of Indian Affairs Mandarin home to Ottawa is also not enough, it is not the answer in itself. Settling the native claims issue and providing local determination simply means that the native people and the indigenous Europeans must cope themselves with development. They must put their own house in order, and that, I think, is as much as anyone in the south can ask. But in the end, whether they do a good or a poor job, it is the people who live there who must do it and live with the results, whether we in the south like it or not.

I'd like to turn now to the question of cultural change. Much has been said about native claims issues, and they alternately revolve around the acculturation of the natives in their ability to cope with European traditions and institutions. I suspect that there are many natives who are quite able to handle European traditions and institutions, perhaps better than many Europeans.

But nonetheless they are there to cope with it and I think they will cope very

well with civilization," quote unquote.

Cultural change is a very subtle, complex, unavoidable process. In this regard the C.B.C. is perhaps much -- a much greater force than perhaps the oil companies, and this we should keep in mind that there is no way any group of people are going to hide off in a corner as time passes on. However, specific measures could be made to aid and/or protect the traditional cultural patterns that do exist. That is not to place the traditional people in the museums or treat them like wildlife, nor as noble savages, for they are neither noble nor savages. They are just people.

Accordingly we must avoid intrusion such as routing of roads, wherever possible, closely watch the placement of seismic lines and things of this sort. It is perhaps in the context of the preservation of native traditional patterns that the preservation of the natural environment becomes most prominent. For the traditional pattern of hunting and gathering and of trapping depends so heavily on the maintenance of a reasonable natural environment.

Further, I'd like to add that the traditional cultures in their subsistence patterns in particular are very important. In essence we cannot afford to destroy a traditional subsistence pattern because there is no way we can afford to replace it. There are people on Banks Island, for instance, who live by trapping; there are trappers on Banks Island who make more than 99% of the people in this

room in a year.

Further, if you look at the replacement value of subsistence goods -- cloth, food, shelter -- you find that we cannot afford to ship in subsistence goods. For instance, in a recent analysis of food value based on comparing available subsistence food, for instance moose, versus a readily available European or southern form such as beef among the Soupik, who are a people in the Yukon Delta, we find that in order to replace the subsistence economy you have to provide something of the order of \$2,200 per capita per year. This would work out to in the case of that group of people, something of the order of \$30 million a year.

THE COMMISSIONER: Mr. Simmons, that's a question that we've been looking into in connection with the people of the Mackenzie Valley, that is what is the value if you take the cost of replacing their meat and fish that they obtain from the land, if you take the cost of replacing that country food with beef that you would buy in the Hudson's Bay in say Fort Franklin, Mr. Scott Rushforth, an anthropologist, gave evidence to the Inquiry about a week or two ago on that subject. I wonder if you would leave with Mr. Waddell the study of the people of the Yukon River Delta that you referred to, because that's something on which it's hard sometimes to get data that -- and we're used to dealing with data, and if you could leave that with us I'd appreciate it.

But carry on. I think someone

T. Simmons

passed you a note, but you complete your thought and

--

THE WITNESS: O.K., thank you.

I have that study with me, and I'll leave it with you.

I'd like to turn briefly to environmental change. Environmental change refers to two things primarily. The impact on the natural landscape as a natural landscape, and also the impact on the traditional cultures, as I have implied previously. We have heard a great deal about this environmental studies that have taken place. The price of development will depend a great deal on environmental studies. However, I suspect that when we talk about environmental studies we're talking primarily about physical environment on the one hand and we're talking about the practical problem of dealing with the environment as opposed to the environment itself in itself. Like the land claims issue, I think many of the environmental studies beg the real question, or at least one of the questions.

There are perhaps room for a great deal or many more studies and what we have done is simply paid back a previous debt. We have only provided a baseline and learned what we didn't learn before at all.

The other major factor about the environmental studies is that they are based primarily on practical considerations. We want to know about permafrost so the pipeline doesn't sink to China. Well, that's fine, and that's practical

information we all need to know. But that does not cope with the question of the environment in itself for its own sake, and this is where many considerations such as the Conference on Wilderness become important. In this particular context we find the alternative of the Alaska Highway a very attractive one for several reasons. It is a single corridor concept and using existing corridors it avoids the Arctic Wildlife Refuge and the parallel areas in the Yukon. It also will at least decrease the dependence on oil tankers alternately, because I feel once the gas pipeline is built there will be a parallel oil pipeline, in time.

There is also another advantage in that it will supply the City of Fairbanks. Well, I'd like to turn to a slightly different topic in that regard of environmental studies. You have mentioned previously the various studies of the caribou and the number of experts that have talked to your Inquiry about caribou ecology. That's all well and good, but have you asked the caribou what he thinks? Now, I say that quite seriously, and I would like for your own edification to request that you read a fascinating paper in the "Southern California Law Review" by Christopher Stone called, "Should Trees have Standing?"

THE COMMISSIONER: Well, you won't believe this, but I've read it.

THE WITNESS: O.K., then you're aware of it; and also Justice Douglas' dissenting opinion in the Sierra Club v Morton.

T. Simmons

Q In the Disneyland case?

A Mineral King.

In addition, for your information there is a recent case filed having to do with mining in Death Valley national monument where Death Valley was named as a claimant by itself.

Anyway, to move on, in sum I think we should delay --

Q Excuse me. We have provided funds to the Canadian Arctic Resources Committee to represent the environment.

A Yes.

Q Now, it's up to them to talk to the caribou and then to come back and tell us what position they take on these questions. I assume their primary interest is survival, and we expect the Canadian Arctic Resources Committee to speak to that issue, and they have over many months. I may say that I think that the article by Stone and the judgments of dissenting judges in the King Valley case who included not only Mr. Justice Douglas but Mr. Justice Blackman, as I recall, those were part of the thinking that went into the procedure we adopted here. We can't go quite to the length that you have urged upon us, but we've gone as far as we can.

A Yes.

Q Anyway, carry on.

I have the feeling that you're going to get another note soon.

A In sum, I think that we should delay the development of the Mackenzie Valley Pipeline, perhaps we can avoid it altogether if we change our overall energy resource strategy. The gas does exist in Alaska at present, and if we must bring gas from Alaska into Canada, the Alaska Highway is the preferable route.

Of course we must settle the land claims issue. We must move to self-determination in the northern territory, aid the traditional culture in their own survival under the pressure of cultural change, and continue environmental studies both in a practical sense and in a sense providing a baseline material.

Finally, in the spirit of speaking with caribou, we should consider the natural environment in itself for its own sake.

Now in addition, before leaving in a tardy manner, I'd like to thank you for your consideration and also to say how pleased I am in the way you have conducted your hearing in such a comprehensive manner. Thank you.

(APPLAUSE)

THE COMMISSIONER: Thank you, Mr. Simmons.

(WITNESS ASIDE)

THE COMMISSIONER: Excuse me a moment, Mr. Waddell.

MR. WADDELL: Mr. Commissioner, at this time Mr. Genest, counsel for Arctic Gas, would

V.L. Horte

like to make a few words.

MR. GENEST: Mr. Commissioner, with your leave, sir, we have heard a day and a half of briefs now, and we would like, with your leave, to have Mr. Horte step up to the witness stand and make some comments which I think might be useful to you, sir, and to the people who have presented the briefs on which they've worked so hard.

THE COMMISSIONER: O.K.

MR. GENEST: So could Mr. Horte take a few moments now?

THE COMMISSIONER: Certainly.

MR. GENEST: Thank you.

Mr. Horte is the gentleman whose face appeared prominently on the moving picture you saw last night, and who is the president of Canadian Arctic Gas Pipeline Limited.

THE COMMISSIONER: All right, go ahead, Mr. Horte.

VERNON L. HORTE, resumed:

THE WITNESS: Thank you, sir.

YALOWITZ 10-11-76

First, sir, I would like to start off by saying that I really didn't expect in the southern hearings to appear before you. As you know, you have heard a good deal from us in the formal hearings and we have a good distance to go yet in the formal hearings so you will be hearing a good deal more from us.

But, sir, I felt in light of listening to the submissions that have been made to you last night and today that there were a few points that it seemed to us should be made -- point that might shed some additional light and some clarification with respect to what I think are some misconceptions about our project as such, and our motivation.

And in this connection, sir, let me first say that one of the things that has become at least apparent to me, maybe I am supersensitive but it seems to me that we have and we could easily develop an atmosphere or an attitude, if you like, which it seems to me is being expressed to some extent here, one of really a question of confrontation. Things seem to be presented in a manner that they are either all black or all white. Being a bit of a realist I don't think most matters are all that black or all that white. I think that the atmosphere is one of somehow there has to be a winner and a loser. I just don't accept that philosophy or that attitude. I think that if a project is to be built everyone must be a winner.

We don't view it in the manner of black and white. There must be compromises. There must be a balancing of the situation. Any project or any development in the north, it seems to me must meet the test of certainly meeting the aspirations and the concerns of northerners but it cannot do so, sir, in our opinion, solely in that manner. It must also have regard to the aspirations and concerns of all of Canada and our whole nation.

This, sir, we believe can be accomplished in connection with this project. And frankly, I think you would probably agree that whether when it's all done, we have answered all the questions to your satisfaction or not, that we have and continue to make a very honest and sincere effort in attempting to try and put in perspective a plan which we believe can achieve those goals that I have just mentioned.

Sir, in listening to the proceedings of last night and this morning, I must say that there are times that it hurts a bit, frankly, to be branded as profiteers with no conscience. Of course, this project like any other project has to be built and operated and will have to return a reasonable profit and rate of return to the people that invest their money. I would like to point out that in the case of this pipeline, like any other pipeline or public utility in Canada those profits and gains are regulated by government agencies. I would further point out that, you know, when you

consider profit and you consider a reasonable profit, you must also consider where that money, that investment is coming from and really, sir, it is the investment of millions of Canadians through insurance funds, through pension funds, and through direct investment that will provide the money that will build such a project, and the return on that on a reasonable basis and on a regulated basis, we find that no connotation of profiteering as such should be attached to that. With respect to our conscience, sir, I believe we reflected that in the hearings and we will continue to do so. And I would say that in my belief no pipeline will be built if it has the consequences that many of the people here have indicated it will have -- consequences of destroying the environment of the north; consequences of in effect genocide for the native peoples of the north. Nobody can buy that. Nobody can subscribe to that. Nor does our company subscribe to any such concepts.

As I say, the project, to be successful must meet these aspirations of the north. It must also meet the needs and concerns in the south. The challenge, we think, is extremely great. But we think done properly it can be a very constructive, a very positive force for the people of the north without a threat to their culture and without a threat to their environment.

This, sir, is a very strong conviction with us. You have heard from us to date

V.L. Horte

and you will hear a good deal more in this area during the phase of your hearing now coming up and our presentations with respect to those issues dealing with the people aspect of the project in the north.

You know, as you listen to the submissions and the -- I would be the first to agree that the submissions you have heard here are given in a very sincere -- they are very sincere submissions. I think the people that have presented those submissions do so with the best of intention and with great sincerity and honesty. I do think however that we do hear a lot and we -- I must say I put a great deal of it in the perspective of an idealistic Utopian kind of a philosophy, that I think in many instances, most of us can subscribe to. And we must subscribe to these very laudable objectives but I have heard very little, sir, about -- when we talk about these very laudable objectives as to how we go about attaining those objectives.

You know, we haven't developed the society we have with all its wrongs but with many things that are right in the social area -- medical care, the various things that we have in this country that most of us take for granted. Those are not available in most countries of the world that haven't been able to conduct their affairs, their economic well-being in a manner that's made it possible for those good works and good things to be done.

V.L. Horton

Now, having said that, sir, I would say to you that a "no growth" concept in terms of economy and various things that have been said here, certainly it seems to me do not really provide the answers. When I talk "no growth", I'm not talking about no growth of -- I can subscribe personally to a concept which I hope as a world we obtain some day and maybe no growth in population but that certainly doesn't mean economic growth and things that provide the ability to improve our standards of living and provide the things that may enable us to do the things that we should be doing for society.

Now, maybe I'm starting to start to sound idealistic but let me put it in this perspective and certainly our project and I don't hold it out as being the great solution to Canada's problems or the problems of the world but I think it is a very major factor in the Canadian scene when you consider this country in terms of its -- where it's located on the globe, its need for energy. We all must heat our homes. We don't live in a southern climate. Our industry must continue if we're to continue with many of the good things that we have today. I don't subscribe to all the materialistic things as many others here don't. But we must continue with a healthy economy or certainly we don't end up being able to do the very laudable things that we would all like to do. And energy is a very important part of this.

V.L. Horte

Energy in this country is a situation where as an example by 1985 and I think you can talk to anybody knowledgeable in this area that we are going to have to between now and 1985 import something like \$20 billion worth of energy at an annual rate in 1985 of something like \$5 billion annually on top of what are very sizable current account deficits in the country today. Now, that doesn't make for the kind of an economy that we need in this country to do the things that many of us here would like to see done.

Another thing, sir, that occurred to me is that we heard last night and today a good deal of discussion about oil spills, tankers, environmental concerns in many areas, but nobody--and the need to delay projects such as this in Canada, but nowhere did I really hear anybody really talking about what they propose to do in the alternative having regard to our energy needs in Canada.

Now, let me just give you a few examples. For instance, when we talk about environment and let's put it in environmental terms for a moment. When we talk about the environment and you recognize that to the extent that we don't develop our own sources of energy, our alternatives become such things as importation of oil which we are doing on a large scale, the fact that those imports are brought by huge tankers across our oceans with the inherent risks that are involved. They will have to

V.L. Horte

be landed on both coasts of these countries. Nobody mentions those concepts or the effects of that alternative. An alternative obviously which we are going to have to utilize is nuclear in the longer term. But nuclear presents as you are well aware and as everybody else is aware, many other environmental problems to which all the solutions haven't been found today, nor the capital resources really found to make a significant impact in that area in the near term. Coal is probably one of the forms of energy that is going to be a major source of our future energy in Canada. It doesn't come about without its own very significant environmental problem. You don't produce coal without having an effect on the environment. This has become a very major problem in an area of great concern in the Province of Alberta alone. Looking at that today, it certainly has become a problem in many of the parts of the U.S. Those will be solved. Nor is the burning of coal just a simple problem in terms of the environment. It can be handled. It comes at great cost.

What I'm saying, sir, is that all of these alternatives in the longer run, we are going to require but in the short term and looking at the environmental situation I, sir, can think of nothing in terms of transporting a product to market that has less environmental impact than pipelines buried underground, nor from a sociological

V.L. Horte

standpoint in terms of large numbers of people being involved. It's a very labour -- it's not an intensive labour industry.

So on balance, I think that it must be considered when you look at the total picture in terms such as I have tried to outline.

Now, in conclusion, sir, I would simply say to you that I think these hearings in the south, sir, are very important because it is absolutely essential, I think, if one has to look at the total public interest and in particular the interest of northern natives, it has to be looked in the context of the health of the whole nation as well as the particular context. It has to be a balanced situation and I would hope very much, sir, that through the submissions that you receive in the south that you obtained many of the insights which I am sure you have a good deal at this point but that you hear some of the balancing aspects of this thing which are going to be so vital in your ultimate recommendations, sir.

Thank you very much.

THE COMMISSIONER: Thank you, Mr. Horte.

(WITNESS ASIDE)

M R. POLAND: Mr. Commissioner,

I suggest we continue with the balance of the presentations scheduled for this afternoon and that we will, of course, give an opportunity to the other applicant and the regular participants to respond

1 if they wish to the evidence which they have heard so
2 far here in Vancouver, and that that opportunity, I
3 think, we may be able to make time for this afternoon
4 or this evening.

5 THE COMMISSIONER: Well, I
6 just want you to know, members of the public that are
7 here and the people that presented briefs earlier, that
8 it was agreed from the beginning that the pipeline
9 companies and the other parties would all have an
10 opportunity whenever it seemed convenient to comment
11 on the briefs submitted, and I think you'll agree with
12 me that it's a good thing that Mr. Horte and his
13 colleagues from Arctic Gas are here to listen to you,
14 and I think you'll agree with me equally that it's a
15 good thing that you are here to listen to Mr. Horte
16 and the views that he's expressed on behalf of Arctic
17 Gas. I think it helps to sharpen the discussion and
18 debate, and I think we'll continue to follow that
19 procedure and I hope that it will continue to be
20 productive.

21 What is the -- where are we
22 now, Mr. Waddell? I don't want the afternoon session
23 to run into the evening session.

24 MR. WADDELL: No, Mr.
25 Commissioner, we have a schedule for more briefs for
26 this afternoon. I think we may have time for two, and
27 I'm going to have to ask the other people to come back
28 and be on first thing this evening.

29 THE COMMISSIONER: O.K.

30 MR. WADDELL: Perhaps we could

J. Tanenbaum

1 run on till five o'clock, and I would ask Brian Loomes
2 of the International Development Education Resource
3 Association to come and present his brief on behalf of
4 that organization. Mr. Loomes? Perhaps you could
5 introduce yourself.

7 JOE TANENBAUM , sworn:

8 THE WITNESS: Yes, my name is
9 Joe Tanenbaum, and Mr. Loomes could not be here so
10 I'm going to read his brief.

11 Mr. Commissioner, my name is
12 Joe Tanenbaum, and I'm representing the Idera Council
13 which is made up of several Development Education
14 agencies in British Columbia.

15 We wish to take this
16 opportunity to express our support for the land claims
17 of the Dene and Inuit peoples; with all due respect
18 to the members of this Inquiry, we are not under any
19 illusions that the Canadian Government is genuinely
20 prepared to respect the rights of native people.
21 We think the decision about northern resource exploi-
22 tation has been made. Statements by government Minis-
23 ters, the prospecting permits granted, the exploration
24 taking place in the Beaufort Sea, the conflicts of
25 interest surrounding the National Energy Board's
26 decision on the pipeline, and the flurry of this
27 Inquiry to report upon terms and conditions that
28 ought to be imposed in respect of any right-of-ways
29 granted for pipelines indicate that the basic decision
30 has been made.

1 The oil companies want to
2 get at the oil and gas and the government is only
3 too eager to oblige. A new national dream might
4 bring in a few royalties, depending on how much we
5 spend dredging out ports for the Dome Petroleum
6 Company; and better yet, the dream might take
7 people's minds off inflation, unemployment, and wage
8 controls.

9 At the same time, one has
10 to make a show of democratic process. We are not
11 appealing to the government. We simply wish to make
12 it clear that their plans are opposed. More importantly,
13 we want to briefly explain to other Canadians why we
14 oppose this so-called development, and why we support
15 land claims. We know that this support must grow and
16 the government's attempts to play off Southern Canadians
17 against northern natives must be defeated.

18 This Inquiry has at least
19 made many of us aware of the issue, much to the
20 displeasure of the government, we are sure. That is
21 why we take this opportunity to state our support.

22 The native land settlement
23 issue has come about as a result of the realization by
24 Dene and Inuit peoples that their survival is at
25 stake, the survival of their nation and their spirit.
26 There is a major difference between the way the native
27 people view their land and the way government bureau-
28 cracies and corporate structures view the north. The
29 relationship the natives have to their land is an
30 emotional one as well as a physical one.

It is their source of food, their security, and the essence of what they are as a nation. They know their land and how to use it with respect. They are experts in survival, having accumulated experience for thousands of years. They are willing to share their land. That is their spirit. But there is no price for their land. Their land is not for sale.

Now the southerners are coming to take out the resources from their land. The southerners being the government and the corporations see the land as a matter of commodity exchange. Few, if any, will stay on as residents after the resources are depleted in a few years. It is the native peoples who will have to live with the devastation. We support the native people's claims for an equitable land settlement. This first step would at least assure the cultural survival of the Dene and Inuit peoples. They are the majority in their traditional land, and must be allowed to negotiate the terms of participation in their country.

To date the major decisions about how the Territories will be developed have been made by and for the benefit of outsiders. Now it is time for those who inhabit the area known as the Northwest Territories to have their say, as to how their land should be used, and what schools and other institutions are needed to preserve and protect their culture from disappearing.

In our work consisting of

educational programs for the Third World and international issues we have learned something about processes of development and the power peoples have or do not have over the course of their lives. Most of the Third World is a testament to the economic exploitation and political social oppression of peoples at the hands of imperialism. The continuing plunder of Africa, Asia, and Latin America is common knowledge; but Canada's north is also like a Third World to those who seek maximum profits.

Native peoples were the foundation of the early accumulation of wealth in Canada through the fur trade, now it is their land which must be opened up to the multinationals, aided and abetted by the Canadian Government. For their part the government and its agencies talk of the national interest and echo the company's cry of energy crisis. It is peculiar that five years ago the Minister of Energy, Mines & Resources told us we had enough oil for 923 years, and gas for 392 years. Three years later we are being told that we will be facing a shortage by 1982. How peculiar that when OPEC finally begins to get a decent price for its oil, a crisis occurs and we are told the north must be opened up.

We agree that there is a crisis, not a crisis of energy, however, but of the entire capitalist system. The victories of national liberation struggles in the growing unity of the Third World have put western imperialism on the defensive.

J. Tanenbaum

1 In order to increase its profits it now has to get
2 more at home. The same forces behind wage controls,
3 the attack on Canadian workers are the forces behind
4 the attack on native land in the north. We support
5 the land claims of the Dene and Inuit people, based
6 on their aboriginal rights.

7 There are only two choices:
8 Either genuine self-determination based on native
9 control of the land and its resources, or genocide,
10 the destruction of the people and its way of life.

11 From our studies of a country
12 like China we know that self-determination for nations
13 within a nation, for example China's autonomous regions,
14 is possible when government policy does not follow the
15 dictates of profit. In Canada, profit determines policy.
16 We know therefore that natives must struggle to achieve
17 self-determination. We support that struggle manifested
18 in their land claim and we urge all working Canadians
19 to recognize that we face a common enemy with native
20 people. Their struggle is ours. Thank you.

21 (APPLAUSE)

22 (WITNESS ASIDE)

23 MR. WADDELL: Mr. Commissioner,
24 I'm going to ask that we adjourn for the afternoon now.
25 I would ask Mr. Antonides and Mr. Chark and Sister
26 McCall if they would kindly come back this evening and
27 we'll hear them first.

28 THE COMMISSIONER: All right,
29 I hope that you will understand that we want to hear
30 everyone but at the same time we would like to have a

1 chance to get something to eat before this evening.

2 Is the movie to be shown at
3 seven o'clock this evening?

4 MR. WADDELL: Yes, Mr.
5 Commissioner, we'll show the movie about 7:15, and
6 we'll start right at eight with the number of briefs
7 we have.

8 THE COMMISSIONER: All right,
9 7:15 the movie and eight o'clock we'll hear the briefs
10 of the people scheduled to be heard tonight, as well
11 as those who couldn't be heard this afternoon.

12 (PROCEEDINGS ADJOURNED TO 8 P.M.)
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(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen I ask that we come to order. We began our hearing in Vancouver last night and continued all day today, and we've heard representations now from a number of people and organizations. We're appreciative of the thought and consideration that has gone into the briefs that we've heard so far and we're looking forward to briefs that are to be presented this evening.

I think I should just say for the benefit of those of you who may not have been here last night that we are holding hearings regarding the Mackenzie Valley pipeline project and the establishment of an energy corridor from the Arctic to mid-continent. We're holding hearings across the provinces of Canada over the next month.

We've been holding hearings in the Mackenzie Valley, the Mackenzie Delta and the villages on the perimeter of the Beaufort Sea and the northern Yukon over the past year and we've been holding formal hearings at Yellowknife for many months where we've heard the evidence of the experts; the biologists, the engineers, the economists, the anthropologists, the scientists. We've been to 28 settlements, villages in the Northwest Territories and the Yukon to hear from the people of all races who live in the Canadian north and we felt that since the future of the north will be shaped in large measure by the pipeline project and the energy corridor and the decisions that we make with respect to the pipeline project and the energy corridor, that we should give

1 the multitude of Canadians who had written to us an
2 opportunity of stating their views to the Inquiry.

3 This is a public Inquiry and
4 since it is the business not just of the people that
5 are here tonight, but of citizens who often can only
6 be reached through the media and who have no access
7 to the Inquiry except through the media, we have invited
8 the media; press, radio and television to participate
9 in the Inquiry and that is why you see them here tonight.

10 I should say that we have
11 with us the C.B.C.'s Northern Service broadcasting
12 unit that accompanies the Inquiry and broadcasts to
13 the people of the Mackenzie Valley, ^{the} Mackenzie
14 Delta and the Canadian north in Yukon and the Northwest
15 Territories every night for an hour on the C.B.C.'s
16 Northern Service, Northern Radio Service in English
17 and the native languages and the members of that unit
18 are Whit Fraser who broadcasts in English, Joe Toby
19 who broadcasts in Dogrib and Chipewyan, Jim Sittichinli
20 who broadcasts in Loucheux, Abe Okpik who broadcasts
21 in Inuktitut and Louis Blondin who broadcasts in Slavey.

22 So that in the same way that to
23 what was said to this Inquiry when it was in northern
24 Canada was broadcast and written about in southern
25 Canada, so also what you who live in southern Canada
26 are saying about this project and about the future of
27 the north is being broadcast to the peoples of the north
28 each night that this Inquiry is sitting here in Vancouver,
29 and the other major centers of southern Canada.

30 So, we'll begin then and

H. Antonides

Mr. Waddell, maybe you'd let us know who's going to be our first witness.

MR. WADDELL: Mr. Commissioner, the first brief is from the C.J.L. Foundation, the Vancouver branch and the person presenting the brief is Mr. Harry Antonides.

HARRY ANTONIDES, sworn;

THE WITNESS: Mr. Commissioner, as British Columbia members of the Committee for Justice and Liberty Foundation -- C.J.L. Foundation or C.J.L. in short -- we thank you for this opportunity to express our views on the proposed Mackenzie Valley natural gas pipeline.

I should like to make a few initial comments about the perspective and activities of the C.J.L. Foundation.

Originally incorporated in April 1963, the C.J.L. was established to provide legal and political help to minority groups in the areas of labor and education. Our concern for the rights of minorities in these areas stem from the conviction that a free or open society which we favor must allow and provide for freedom of choice in perspectives and lifestyles. We acknowledge that our society consists of people and groups who differ in fundamental ways, whose concepts of education, of work and labor relations, and also of industrial development are not the same.

We are deeply concerned about the powerful trends instigated especially by the

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1 religion, and I use that word advisedly, of materialism
 2 and of economic growth which seeks to reduce all
 3 persons and groups to one common denominator; in such
 4 a system there's no room for variety whether that be
 5 racial, cultural, religious or any other way. The re-
 6 sult is an oppressive levelling and homogenizing which
 7 attempts to squeeze all people into the same mold.

8 Another by-product of this
 9 approach is the creation of minority groups who because
 10 they do not have access to the levers of power are
 11 shoved aside and trampled under in the mad rush for
 12 power and wealth.

13 The native people know a great
 14 deal about that but they're not alone although they
 15 might be in the worst possible position of all of us.
 16 There are other minority groups whose place in society
 17 is precarious because they refuse to join the majority
 18 and the powerful. We favor a recognition of and res-
 19 spect for the different beliefs and lifestyles present
 20 in our society. In other words, we advocate a pluralis-
 21 tic rather than a monolithic society so that people
 22 with different convictions can yet live peacefully
 23 side by side in the one Canada.

24 We're convinced that the issue
 25 of closed versus an open society has much to do with
 26 the matter before this Commission, because the kind of
 27 Canada that will emerge will at least to a great extent
 28 depend on our decisions regarding the development of
 29 the northern resources.

30 Via research and interaction

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with its members and with others in the political, business, academic and professional worlds, C.J.L. seeks to develop political, economic and social policies and action programs based on the Christian principles of justice, stewardship, love and compassion. Via publications, educational meetings and participation in public hearings such as those conducted by the National Energy Board, C.J.L. seeks to make its public contribution to the ongoing formulation of political, economic and social policy in Canada.

Since 1973, energy research was our first major project. Our participation as an intervener in the National Energy Board hearings on the Mackenzie Valley gas pipeline is based on that research.

The matter of the proposed pipeline is critical for the future of Canada because it involves much more than building a pipeline. Crucial issues such as the rights of native Canadians and the preservation of the fragile environment of Canada's north are at stake. Decisions on these matters will either reaffirm a high energy consuming economic growth maximizing way of life, or point toward a new set of values geared to human growth as opposed to economic growth for its own sake.

The most critical point we wish to make in this presentation Mr. Commissioner is that you should urge the Cabinet to declare a ten year moratorium on a decision with respect to the Mackenzie Valley natural gas pipeline and on all other

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1 proposals to transport frontier oil and gas south.
2 The moratorium period is required if Parliament and
3 the Canadian public are to engage in the kind of
4 informed discussion and thorough decision making that
5 critical matters such as the just settlement of native
6 land claims require.

7 We are convinced that a ten
8 year delay need not result in domestic natural gas
9 shortages, provided the government makes responsible
10 decisions from the available options. We submit that
11 domestic gas supply and deliverability is secure for a
12 minimum of 34 years.

13 Our conclusions is based on the
14 following considerations.

15 First of all, in its 1975
16 natural gas supply report, the National Energy Board
17 has estimated established non-frontier natural gas
18 reserves at 60.6 trillion cubic feet. This is
19 sufficient to meet growing domestic demand and existing
20 export commitments for 17 years. The reserve figures
21 on the basis of which the N.E.B. came to its conclusions
22 are almost two years old. When those figures are
23 updated as they will be in phase four of the current
24 N.E.B. Mackenzie Valley gas pipeline hearings, to
25 reflect the results of recent Alberta and other southern
26 Canadian drilling activity, there is every reason to
27 believe the picture will be even more encouraging.

28 The N.E.B. gas supply report
29 said that established southern reserves could not be
30 delivered quickly enough to meet the gap developing

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between supply and demand. In its April 12, 1976 statement to the N.E.B. Mackenzie gas pipeline hearings, Alberta Gas Trunk Line said and I quote from the transcript page 117 and 118, at April 12, 1976:

"We shall be giving evidence in phase four to show that the whole supply picture in Alberta has changed dramatically over the past year. As a result of increased deliverability from Alberta, the emergency need for gas from the Beaufort Basin has vanished."

We further advocate the following measures which we believe could stretch out the available supply another 17 years to a total of 34 years; by conservation, by waste elimination in the first place, which we believe could add four years to the supply. Furthermore, conservation by a reduction in domestic use increased from 2.2 times to 1.5 times by 1988 which could give us another three years; export cut-back of ten trillion cubic feet which would give us seven years, an acceptance of the Alberta swap proposal which would give us an additional three years, for a total of available non-frontier gas of 34 years.

We respectfully suggest that the adoption of this package is a much more responsible solution to Canada's gas needs than a panic motivated decision to immediately construct a Mackenzie Valley natural gas line. We believe it would be a serious abdication of governmental responsibility if this solution did not receive the careful attention we suggest it merits.

Accordingly, we advocate the

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1 adoption of this solution and a ten year moratorium on
2 all plans to transport frontier oil and gas south.
3 We suggest that the moratorium period is critical for
4 Canada's future in that it will allow the Parliament
5 and the people of Canada to engage in the kind of
6 informed discussion and thorough decision making that
7 the matter of Canada's natural resource development
8 requires.

9 The moratorium period should
10 be used to: A. Ensure a just, non-pressured settlement
11 of native land claims. We believe adoption of the
12 framework set out in the Dene Declaration is a pre-
13 requisite to a just settlement. We suggest that the
14 adoption of any framework which stipulates extinguishment
15 of title will lead to an unjust settlement.

16 In this connection, we should
17 look upon the land claims settlement as a challenge
18 and an opportunity to avoid the mistakes of the past
19 as was so eloquently argued here last night by Bill
20 Wilson.

21 Furthermore, I'd like to briefly
22 refer to a statement about this matter given by James
23 Wah-Shee when he said and I quote:

24 "The general public of Canada should also look to
25 the lands settlement as an exciting challenge. The
26 mistakes of the past must not be repeated in the
27 north. A lands settlement is a unique opportunity
28 to bring the Indian people into the economic,
29 social and political mozaic of Canada in a way that
30 would be a source of pride to all Canadians."

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I think we should take that sentiment very seriously.

B. Furthermore, we believe that

the moratorium period should be used to examine the relative merits of proposed oil and gas pipelines from both the Mackenzie Delta, Beaufort Sea and the Arctic island areas.

C. Determine the effects of pipeline and related construction on all aspects of plant, animal, bird and fish life in the north.

D. Develop a new national energy policy. Perhaps of most importance from C.J.L.'s vantage point, is that the ten year moratorium should be used for the development of a new national energy policy for Canada. We believe that the question of the need for frontier gas must be decided on the basis of an energy policy which expresses conservation rather than consumption values. The question of public necessity and convenience can no longer be answered in terms of the economic growth values that have governed Canada since World War II.

It must be answered in terms of human growth values. We believe Canada's national energy policy should emerge with the following objectives:

1. A substantial reduction in the increase in the per capita growth of energy consumed in Canada through both waste elimination and demand reduction programs.
2. A concerted national effort to develop alternative sources of energy.

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3. Honoring the rights of native Canadians with respect to the involvement of their lands and culture in projects designed to provide fuel for southern consumption.
4. Full satisfaction that ecosystems will not be adversely affected prior to the commencement of any energy project.
5. A setting of just royalty^{and} tax provisions to ensure that private companies develop public resources, for public rather than private benefits.
6. The equitable use of natural resource revenues to enhance total human well-being.
7. Rapid curtailment and eventual stoppage of oil and gas exports to the United States.
8. The export of energy at below international prices to struggling Third World countries.

We believe this energy policy expresses a firm determination to engage in the stewardly management of Canada's natural resources and while, as reaction to the Prime Minister's recent remarks about the need for new values confirms, it would be erroneous to claim that human growth values have replaced the economic growth ideal, it would be as fallacious to suggest that there is unwavering faith in uncontrolled economic growth.

Discussion about the need for conserver values and activity designed to implement those values has been underway in Canada for several years. For some two years now, the C.J.L. Foundation has advocated the need for a full public discussion about

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1 whether Canada should continue its unthinking commit -
2 ment to what we believe to be the erroneous belief that
3 human happiness increases in direct proportion to
4 economic growth. In addition to the rapid and wasteful
5 depletion of non-renewable natural resources which this
6 one-dimensional commitment to a quantity lifestyle
7 brings, we submit it also makes a direct contribution
8 to increasing human misery as development of inter-
9 personal relationships and the deepening of social
10 and cultural awareness are ignored for the sake of
11 economic growth.

12 C.J.L. advocates a transition
13 to a multi-dimensional quality lifestyle which emphasizes
14 human growth based on principles such as stewardship,
15 justice, love and compassion. We stress these principles
16 and human as opposed to economic growth, because we
17 believe such is consistent with C.J.L.'s Christian
18 commitment to love and serve God and our neighbors
19 in every aspect of our lives including the socio-
20 economic and political areas.

21 In conclusion, I should like to
22 refer to a thought provoking statement made by
23 Premier Alexander B. Campbell of Prince Edward Island
24 at the Federal-Provincial Conference of April 9, 1975.
25 He said:

26 "We must face reality. Unless we are prepared
27 within the next eight to ten years to change our
28 way of life, to develop new sets of values, to
29 create a less materialistically oriented society,
30 and to find new ways of growing as a people, other

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1 than by an ever increasing consumption of our
2 natural resources, we will have missed perhaps
3 the last chance open to us. Have we the wisdom?
4 Have we the courage?"

5 The question put by Premier
6 Campbell is an urgent one and cannot be shirked by
7 any one of us. It is our hope, Mr. Commissioner, that
8 your unique work in this Inquiry will assist all of
9 us and especially those who are called upon to engage
10 in important policy decision making, to make wise and
11 courageous decisions leading to a change in lifestyle
12 and the discovery of new ways of growing as a people.
13 A people to be sure who are different in many ways,
14 yet who together constitute the one nation of Canada.
15 We are a nation to whom our creator has entrusted an
16 abundant storehouse of natural resources. We can
17 continue to squander them and abuse them to the
18 detriment of the weak and the powerless in our midst
19 or we can begin to use them wisely and justly for the
20 benefit of all the people.

21 We must take the time to
22 reflect on the present and to determine our future
23 lifestyle, and time requires a moratorium on massive
24 projects like the Mackenzie Valley pipeline which are
25 based on the very values that are now being questioned
26 by so many people.

27 Accordingly, we urge you
28 Mr. Commissioner to recommend such a moratorium to
29 the Government of Canada. Thank you very much.

30 (WITNESS ASIDE)

L. Chark

MR. WADDELL: Mr. Commissioner
our next brief is from Lorne Chark, that's C-h-a-r-k.
It's not Clark as it's set out in our lists. Lorne
Chark from Churchill Secondary School. Mr. Chark?

LORNE CHARK, sworn;

THE WITNESS: Before I
present my brief, Justice Berger, I would like to comment
in a few short paragraphs on the Arctic Gas Company's
representative and his brief presentation to you this
afternoon.

The company's representative
things that
thinks that ^{things that} seem black and white is wrong. I believe
I am quoting him when he said:

"If a pipeline is to be built everyone must be a
winner."

This is not true. We have
here an issue, a debate, so there must be a winner;
there must be a loser. An issue can't be grey unless
a compromise is reached. Arctic Gas Company's represen-
tative obviously presented a profit-based monologue.
He is a profit motivated person representing the same
kind of company. There is nothing wrong with this.
I don't object to profit. What I do object to is that
this profit is being derived from a corporate rip-off
to use a coined phrase invented by David Lewis; not
just resources but a land that is as yet unspoiled, our
northern frontier.

Canada is a nation. We are a
society of many people. Our land is important to us,
especially in a resource area like the northern part of

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Canada, the Northwest Territories and the Yukon. We must preserve this part of our heritage because so much of our heritage is going to pot. We are losing a great deal of our history. We are losing a great deal of our culture and this is really what this Inquiry is about. It's not about the proposed Mackenzie Valley pipeline.

This Inquiry is dealing directly with whether we should exploit the resources of the north. In other words, whether we're going to exploit the people who live in the north.

Now, getting to the brief. Before I present the brief, I'd like to have a brief respite. I think you people here will get a kick out of it, and you too Mr. Commissioner.

I have a cartoon reproduced on the title page of this brief. It shows you Justice Berger in your judicial robes listening to a native petition against the pipeline. All around you, while you're listening to this petition against the pipeline, development of the north is taking place. You can see there is Justice Berger working inside a little piece of piping. There is the crane that is getting ready to take away all the permafrost and getting ready to desecrate the land. There are the Indians. There is the Inuit. The caption reads simply:

"As far as this northern development is concerned, make it snappy."

That is obviously an unfair comparison.

Arctic Gas and Foothills Pipe

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1 Lines may have their side of the issue. We, the people
2 have ours. Who is right and who is wrong?

3 Getting into the text, with
4 the discovery of oil in Alaska in 1968, oil companies
5 and related industries entered the north taking
6 seismic readings and taking tremendous tracts of land
7 for drilling of experimental oil wells. In a short
8 period of time, it was these industries that were
9 running the show in the north. Thus, you find the oil
10 and gas companies planning the future of development
11 in the north, an extremely resource rich area, at a
12 time when many areas are running out of resources.

13 But perhaps the most dramatic
14 planned project for the north was the building of a
15 vast Arctic pipeline throughout the region to supply
16 the south with new domestically produced resources.
17 In Canada, we have concentrated our attention primarily
18 on the Mackenzie Delta. This is the same proposed
19 pipeline that you are now looking into.

20 As can be expected, the
21 Canadian Government wants to be directly involved in
22 the pipeline since it is totally responsible for what
23 is ominously called "northern development". The
24 Canadian Government has encouraged foreign interest
25 in the pipeline and one can assume, reasonably I hope,
26 that the Canadian Government has the interests of the
27 people who live in the north at heart.

28 But in all the haste that
29 has preceded exploration of the north, no one has
30 really thought of the people. Indeed, it is these

L. Chark

people, our native Inuits and Dene and the other inhabitants of our northern territories that must live with the development of the north. It would appear that the situation is really a matter of various Ottawa bureaucrats and corporate executives discussing over lunch what is and is not beneficial to the north.

It would appear that the people are secondary and many resent this attitude. Richard Hardy, president of the Metis Association of the Northwest Territories put it this way:

"There will be no pipeline until the land claims issue is settled."

He continued:

"When my people say something, we mean it."

The building of the Mackenzie Valley pipeline has been compared to the building of a C.P.R. in the last century. I suppose there is some merit in that analogy but if anyone is up on their Canadian history, Macdonald almost had to resign due to the fact that there was a great scandal, the Pacific Scandal that wracked the building of the C.P.R. Now, can we expect the Mackenzie Scandal to go through Trudeau's government and he'll nearly have to resign? Is it worth that trouble? We've had, what three elections in four years -- five years?

It appears that only two considerations are given to the proposal of northern development. The first is the needs of the majority of the population in southern Canada; you and me and everybody that lives in Vancouver, all the way to the

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Maritimes. Number two seems to be profit and a great deal of it for the oil, gas and pipeline companies.

Two important factors are really not getting any serious attention. The first and foremost factor is the people who live in the north. Another is the environment. So what good can development accomplish? In the developers' opinion, it can only benefit us. Certainly the ecological considerations are secondary. So what if a small group of northerners have to change their lifestyle? That's progress. Here's a definition of progress; to develop a more advanced stage, improve. Improve what? To improve the unspoiled beauty, the undisturbed nature of the north? No! To improve the lot of millions of southerners who are being foolish -- foolish to use a coin of phrase -- and waste any resources that we now have.

Surely the wishes of millions upon millions of southern Canadians are more important than the wishes of some 60,000 native northerners. That's called democracy which literally means "rule of the people". The wishes of the majority. In this instance however, perhaps a different connotation is appropriate, suppression of the minority.

It is of no thanks to the Canadian Government and this is a generalization on my part, that the Inuit and the Dene and all other northern peoples have finally achieved the right to say what they think. In my opinion our government has been irresponsible and negligent in its duties to look at the sides of the issue fairly. It has

L. Chark

proved to me at least that it is very cold-hearted. It has been due to your efforts Justice Berger and your Commission that the people have finally got to the point of what one politician -- Trudeau I think his name was -- called participatory democracy.

Now, that was in 1968 before Trudeau was Prime Minister, so I guess he can afford to throw that piece of theory into the garbage. I don't know.

I'm starting this section of my brief, Justice Berger, with a quote from Richard Rohmer.

He states:

"A slumping, frozen giant is coming alive. Canada's last frontier, the Arctic is emerging with enormous strength, power and rapidity. In the short space of four years, it has become one of the major natural resource areas in the world and is now capable of gripping Canada by its economic throat or if controlled, of giving Canada a guiding hand into a prosperous future.

Why are the drilling rigs working so feverishly in the remote hostile Canadian Arctic? They search because mankind's civilization is totally dependent upon natural gas and oil."

This view is the view taken by author Richard Rohmer, in his book "The Arctic Imperative". Mankind is dependent on natural resources but there is yet one resource in the north that has not been fully tapped by the government or the corporations; the people. People are a fairly important

L. Clark

resource, or are they? Don't people matter? Really, what should our main concern be; the people, the environment, the resources that the pipeline will provide? All are important issues. Still, in my opinion, the people remain in the forefront as far as priorities are concerned. What effect will the pipeline have on the people and their way of life as well? Their way of life is considerably different than our way of life. They are hunters. They are trappers.

What will the pipeline do to them? I can understand the fact that we need fossil fuels. None of us -- no one in this room could live a comfortable existence without heating fuel, without oil, without gasoline, but why must we get all of this at the expense of the people in the north? Why must we compromise their independence, what little they do have now? All of a sudden our northern people have found themselves in a new situation, a new environment. In the period of what seems like overnight, the people have found themselves alienated by big multinational oil companies and an omnipresent Federal Government.

The environment's another factor that must be considered. What will happen, to use an old cliché to the "unspoiled beauty" of the north? I've heard stories of caribou getting tangled in the wires and in other material stupidly left lying around, and we haven't even started with the development of the north and we're already polluting it. Will the building of the pipeline affect the

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migratory pattern of the indigenous fauna such as birds, caribou and other native animals? Will this affect the life of the people, the life of so many northern Canadians?

The way of life, how has it changed for our northern peoples? Well, in the last twenty years the standard of living has gone up. Medical care, education, the quality of housing have gone up and improved greatly. Disease and malnutrition have subsided. One thing has increased though more than anything else. Social disintegration has skyrocketed.

Due to a lack of independence and direction, there is little self pride as far as the people of the north are concerned. They have much pride amongst themselves, but when they are approached by the white man they feel alienated. Alien is the root of that word by the way, because we are aliens in the north.

There is no self-determination, none. A comparison was made by the speaker -- last speaker at your five o'clock session who stated that why can't we have autonomous regions like they have in the people's Republic of China or to a certain extent in the Union of Soviet Socialist's Republic. Well, I asked a leading socialist politician in Vancouver by the name of Harry Rankin if he thought that this was a good idea and I have not got this in my brief unfortunately. I didn't think that would come up here.

Mr. Rankin stated that it is

L. Chark

fine to give them autonomous régions, but it's a bit late. They know what they want. They can't go back to their old way of life. They can retain their culture. They can retain their lifestyle but they must to it within the framework of Canadian society.

You see around my neck a medallion of some sort. Now this is a Jewish letter. It represents long life. Now, the native northerners have had a considerably longer life in this country than we have. I don't think any of them have worn this to bring it about, but they have had a considerably long life in Canada. They are our aboriginal peoples. They will continue to be our aboriginal peoples unless they die off.

The north is their home. We have invaded it. Now, this is really what the Inuit want. They are pressing for the development of Nunuvut, our land I believe in Inuktituit which is, I suppose, similar to an autonomous region. Ostensibly, it's called a territory but as far as a territory goes, I think you could consider the Yukon and the Northwest Territories more colonies of Canada than territories.

Our northern people want their land back as I have previously suggested and they want 750,000 square miles of it. This is what the Inuit want, the Dene want 450,000 square miles. Now, of the Inuit proposal -- of that 750,000 square miles, we all pretty much know what they want. They want to own 250,000 square miles and have control over the remaining 500,000. Resource development will be allowed.

L. Chark

They want a 3 percent royalty from the Federal Government which is only fair in my opinion, but the land issue is really nothing more than a stepping stone to self-determination. They want to have the right to control their destiny. They have suggested the creation of Nunavut which I have just gone over.

They want to be a part of this country. They don't want to be a separate nation but they want to be a part of Canada as citizens, not subjects.

Now the Dene people as set out in a petition to the His Honour Jules Leger want to be recognized by an act of Parliament as owner of all traditional Dene lands within the Northwest Territories, including mineral and other rights. They want immediate negotiations to be worked out for a land settlement which will give the native majority in the Northwest Territories real control over the northern development policy. They want to postpone all major development projects requiring the use of traditional Dene lands. This includes the pipeline until a land settlement has been achieved. The petition also sets out the wishes of the Dene nation to be recognized as a nation within Canada, again, I suppose as an autonomous region.

"To secure their participation as equals in the future political and economic life of Canada."

Our northern people are asking a lot but we have taken a lot from them and nothing that they are asking for is impossible to give them for we

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1 have what they want. Is it unreasonable for a race of
2 people to ask for what is theirs?

3 We have been historically a
4 supplier of raw materials; previously to Great Britain
5 and France, our mother countries; more recently to the
6 U.S. Now this brings us to who the pipeline is going
7 to benefit. Is it going to benefit Canada? Is it
8 going to benefit the United States? It's not going to
9 benefit the northern people.

10 Carol Bailey, in an article
11 that I took from a magazine article -- she stated:

12 "The construction of the Mackenzie Valley pipeline
13 along with other oil and gas related developments
14 will undoubtedly create jobs, but the resource
15 sector is referred to as capital intensive in
16 nature. The number of jobs created per dollar
17 invested is extremely small when compared to the
18 manufacturing sector of the economy and the jobs
19 that are created provide mostly short-term, unskill-
20 ed work.

21 So if one of the goals of constructing the
22 pipeline is jobs, the money would be better invested
23 in the manufacturing sector."

24 She has indicated that our
25 economy could be damaged if the pipeline were to go
26 through. I don't know how proper it is. She's taken
27 various economic reports, I assume.

28 If the pipeline is funded by
29 funds Canadian, which she appears to think is doubtful, it
30 would make Canadian funds scarce for other investments in

L. Chark

1 this country. If it is funded by American funds, which
 2 she seems to think is more likely, the value of our
 3 dollar could rise drastically and this would affect the
 4 price of our exports, making them uncompetitive with
 5 the result that imports would be favored over domestical-
 6 ly produced goods. The manufacturing sector would then
 7 have to let workers go producing more unemployment. It
 8 would be unprofitable for them to have too many workers
 9 if they not going to be producing as many goods.

10 If our economy stands a chance
 11 of being damaged, why is the Canadian Government
 12 giving serious consideration to the pipeline? I think
 13 that the answer to this is that Canada is very important
 14 to the U.S. as far as resources are concerned. Some
 15 90 percent of our resource based industries are con-
 16 trolled by American corporations. It is no wonder that
 17 development of this pipeline is being pushed to the
 18 extent it is.

19 Due to this, Canada has been
 20 a continental supplier of resources instead of a
 21 national one. Canadian resource development has met
 22 the needs of the U.S. more than it has met the needs
 23 of Canada. James Laxer as quoted by Ms. Bailey,
 24 stated:

25 "In the reality, it is not the needs of Canada
 26 which are being^{met} by the Mackenzie Valley pipeline.
 27 It is the demand of the U.S."

28 We're meeting the demands of the United States' need
 29 for oil, not Canada's. How much of our resources are
 30 going to stay in this country?

L. Chark

In conclusion, from the presentation of this brief, I believe that it can be safely concluded that the Mackenzie Valley pipeline will not benefit the people actually involved in the project and the people of the north. It will not benefit the people of Canada as a whole and it may even hurt us a bit.

The interests of the pipeline are generally self-centered towards our resource industry and the profits that will be derived from the sale and export of the exploited resources and that, as a general rule, the pipeline is not a Canadian interest or venture but an American one and it stands to benefit the United States more than it stands to benefit Canada.

My conclusion attained from the above indications would be to say that only -- to say only that I am against further development of the north, especially where the Mackenzie Valley is concerned. I would say further that outstanding land claims should be settled prior to reaching any decision on any development in the north. In all instances, the native people of the north -- the Inuit, Dene and others, have my complete support.

I've got an appendix which I won't read. It's a list of Canadian Arctic Gas proposals that is abridged from an assessment sponsored by the Department of Indian Affairs and Northern Development. If I could, I would like to table both this report and the survey that they have done to the

L. Chark
Sister J. McCall

Commission.

Thank you. Thank you sir.

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,

I believe that there was one other brief from this morning. Yes, Sister? Mr. Commissioner, I forgot to mention it is Sister Joan McCall.

SISTER JOAN McCALL, sworn:

THE WITNESS: Thank you.

Good evening Commissioner. I'd like to speak first that I do represent a group of Sisters -- a large group of Sisters in the greater Vancouver area and the brief I have to give in their name is rather a simple one but I believe in its simplicity there is much truth.

Mr. Justice Berger, we as ^{like} religious Sisters of Vancouver would like to thank you for accepting this submission and for the effort you have made to hear the cry of the peoples of the north and to seek public opinion on the issue of land settlements for native peoples.

We wish to indicate our strong support for the native people's need, for their need of and their right to justice, dignity and responsible stewardship. We have heard the concerns of the native peoples of the Northwest Territories, especially during the week of March 7th to the 13th through lectures and meetings, radio and television programs, through proposals and personal appearances of Nellie Cournoyea of the Inuit, Charles Furlong of the Metis and John Blake

of the Indian Brotherhood. We are also aware that government is being urged to respond to the pressures of industries, corporations and the people of the south of Canada to tap the resources of the north for the benefit of all Canada and our U.S. friends who wish to maintain their present lifestyle.

Yet there are concerns of greater priority. We wish to share with you some reflections on the concerns and values which underlie land settlement discussion.

Concerning human rights and responsibilities. The cry of the native peoples for justice rests on the humanity we share with these people. The Universal Declaration of Human Rights of the United Nations clearly states in its preamble:

"Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world."

Again in Article one, I quote:

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood."

Many other articles of the United Nations' declarations relate directly to the concerns and demands of the native peoples and rests solidly on the foundation of justice.

Concerning Canadian rights and responsibilities. The Parliament of Canada in the

Act for the Recognition and Protection of Human Rights and Fundamental Freedoms, affirmed that the Canadian nation is founded upon principles that acknowledge the supremacy of God and the dignity and worth of the human person. Again, that is found in its preamble.

It further states, and I quote:

"It is hereby declared that in Canada there have existed and shall continue to exist without discrimination, the right of the individual to life, liberty, security of the person and enjoyment of prosperity and the right not to be deprived thereof except by due process of the law."

Thus, the citizenship as well as the humanity we share with the native peoples of our north call us to voice our support for the aboriginal claims.

Concerning Christian responsibilities. Even more compelling for us as Christians are the biblical demands which urge us -- demands for brotherhood and I quote from the Book of Leviticus:

"I am the Lord, your God, you shall not steal nor deal falsely nor lie to one another."

And from the Book of Phillipians:

"Always think of the other person so that nobody thinks of his own interests first but everyone thinks of others instead."

Here too, we find demands for justice. From Micah the prophet:

"Because it is in the power of their hand, they covet fields and seize them and houses and take

Sister J. McCall

1 them away. They oppress a man and his house -- a
2 man and his inheritance."

3 and Habakkuk warns us:

4 "Trouble is coming to the man who grossly exploits
5 others for the sake of his house, to fix his nest
6 on high."

7 And the demands for responsible
8 stewardship. In the first letter of John we are told:

9 " But if anyone has the world's goods and sees
10 his brother in need, yet closes his heart against
11 him, how does God's love abide in Him?"

12 The Bishops of Canada in the 1975 Labor Day message
13 sum it up well:

14 "The living God calls in us to respond to these
15 demands for justice. Christian love of neighbor
16 and justice cannot be separated in the development
17 of people for love implies an absolute demand for
18 justice, namely a recognition of the dignity and
19 rights of one's neighbor. The living God calls
20 us to a life^{of} caring, sparing and sharing the
21 limited resources of this planet, this is no
22 longer simply a moral imperative, it has also
23 become a practical necessity for the survival of
24 our common humanity."

25 In considering proposals.
26 The earth was given to man as a gift, not to some
27 men to use at the cost of other men. It is to the
28 native people of the north whose life is one with the
29 land to see to the development of the north. They
30 themselves state the practical demands which flow from

Sister J. McCall

1 the recognition of their need of and right to justice,
2 dignity and responsible stewardship.

3 The Inuit demand:

- 4 1. A substantial portion of land sufficient to guaran-
5 tee the integrity of their communities and an
6 economic base for their future.
7 2. The choice to sustain their traditional hunting
8 and trapping activities and to have some measure
9 of control over resource development through self-
10 governing institutions.

11 The Dene demand:

- 12 1. A self-determination, that is, the right to govern
13 themselves through institutions of their own
14 choice.
15 2. Guaranteed long-term political security. That's
16 the assurance of a land base sufficient to allow
17 some degree of control over future political and
18 economic development in the north.
19 3. Economic dependence through a resource base that
20 would enable them to develop economic alternatives
21 to fit their needs and their desires and free them
22 from future dependence on welfare.
23 4. Lastly, their demand is a cultural survival. This
24 is a recognition of the Dene as a culturally
25 distinct people, free to determine their cultural
26 development within the Canadian framework.

27 We, as religious Sisters in
28 Vancouver strongly support these proposals and we are
29 prepared to make such changes in our lifestyle as are
30 made necessary when these demands are met. We want to

Sister J. McCall
Miss B. McDougall

state clearly that we support the native people in asking that no further development project be initiated until land settlements are satisfactorily concluded.

We know you will consider deeply both the rights of the native peoples and our responsibility as Canadian to help effect a just resolution of the crucial issues of northern development.

In conclusion, we heartily agree with Dr. Lloyd Barber and I quote:

"We do indeed have a significant piece of unfinished business that lies at the foundation of our country."

Thank you Commissioner.

THE COMMISSIONER: Thank you Sister. Thank you very much.

(WITNESS ASIDE)

MR. WADDELL: Now Mr. Commissioner, I would call next upon the representative from CUSO -- The Canadian University Service Overseas, the U.B.C. branch. I believe that's Bev McDougall and would Mr. Hodgkinson come up and get a phone message?

MISS BEV McDOUGALL, sworn:

THE WITNESS: Mr. Berger, when I was first trying to write this brief for the U.B.C. CUSO Committee, I had a terrible time. There has been so much expert opinion detailing the possible effects of the Mackenzie Valley Pipeline that I felt that anything I had to say about ^{it} would be either redundant or presumptuous but as the debate proceeded, it became

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1 clearer to me and other members of the Committee that
2 I don't need to talk to you as an expert, that it
3 is even more important that you hear what we feel as
4 Canadians and more particularly as residents in southern
5 Canada.

6 Sir, the advocates of the
7 Mackenzie Valley Pipeline are telling you that pipe-
8 line must go ahead because southern Canadians need
9 that energy. Well, Mr. Berger we are southern Canadians
10 and we are not convinced of that. We think a lot of
11 other Canadians are also questioning the whole use of
12 energy in Canada. Certainly the people we come into
13 contact with through CUSO are.

14 Arctic Gas, Foothills, Dome
15 Petroleum and even the Federal Government are assuming
16 that Canadians are still content with their definition
17 of development. They seem to be saying that economic
18 growth, more production, more consumption, is develop-
19 ment. Government and business, particularly the
20 transnational corporations, are so convinced that that
21 is progress, that they are willing to spend vast sums
22 of money to convince the rest of us, and for a long
23 time it worked. We bought the package completely.

24 But lately, Canadians are
25 beginning to realize that although we have one of the
26 highest standards of living in the world and although
27 we have certainly done our part by being voracious
28 consumers, something is wrong somewhere.

29 Our families are deteriorating.
30 Our crime rate is rising. Many people can't find work

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1 or a decent place to live. Our natural environment is
2 being destroyed. Even the money we have sacrificed all
3 this for is worth less every year. Something is very
4 wrong.

5 Now, when things go wrong,
6 people can either look for something or some one to
7 blame or they can put their attention on the problem
8 and find out why things are as they are. Why is
9 our land being destroyed by pollution and extraction?
10 Why is the money we are working for worth less and the
11 cost of food and housing skyrocketing? Why is it so
12 hard to find a job, let alone a satisfying one? Why
13 is our family structure collapsing, our crime rate
14 rising and more and more people finding themselves
15 desperately unhappy?

16 The Dene nation and Inuit
17 people have been asking themselves these questions too,
18 because they have realized that something is very wrong
19 in northern Canada. By looking at their problems,
20 they have found that development does not have just
21 one definition and certainly not just an economic one.

22 They say that people in
23 governments and the gas companies are telling them
24 that development means doing it the way we have done
25 it in southern Canada, but that kind of development may
26 be wrong for them and they know it. Their idea
27 of development is that it should fit their needs. It
28 should improve the quality of their lives. It should
29 ensure the preservation of their lands and culture or
30 it cannot be called development. So they want their land

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1 claims settled to give them economic and political
2 control over their lives and they want time. Time
3 to look further into what their needs are before their
4 culture and land is destroyed in the name of somebody
5 else's idea of development.

6 Mr. Berger, we have to agree
7 with them. The Mackenzie Valley Pipeline must be
8 postponed until all Canadians have a chance to reflect
9 on why they should be told and expected to believe
10 that a few year's supply of gas which will probably
11 be exported anyhow could possibly justify the expendi-
12 ture of vast sums of money, the destruction of large
13 areas of land and its wildlife and most importantly
14 justify the destruction of cultures and people who
15 have never harmed us, and from who we could learn so
16 much. It must be postponed until we have an energy
17 policy directed to meet the needs of Canadians and their
18 obligations to the rest of mankind.

19 Northern Canada is our last
20 frontier, our last chance to show what we want to be
21 as Canadians, as human beings. If we destroy that
22 land and those people, our own destruction is ensured.
23 We urge that no action be taken on the Mackenzie
24 Valley Pipeline until the legitimate land claims of
25 the native people of northern Canada are settled to
26 their satisfaction.

27 Thank you.

28 THE COMMISSIONER: Thank you
29 very much.

30 (WITNESS ASIDE)

D. Hodgkinson

MR. WADDELL: Mr. Commissioner,
our next brief is from Mr. Dick Hodgkinson.

DICK HODGKINSON, sworn;

THE WITNESS: Mr. Commissioner,
ladies and gentlemen. I'll read my short brief first,
and make a few comments following.

Exploration, development and
related activities in the Northwest Territories and the
Yukon should be curtailed until the northern people
have established responsible provincial and municipal
governments in the north. It is
is clear that appointed administrators have not served
the native people in the agricultural and industrial
parts of Canada well at all.

By the thousands, these people
from a diversity of rich and viable cultures find
themselves living impoverished lives in the midst of
an affluent society, established on land that was
once theirs. The people of the two northern territories
are now asking if this historical event will be repeated
again in their land or if the 20th century Canada is
more enlightened and more compassionate.

All the provisions of the
treaties and the Indian Act determined that the loss
would overwhelmingly outweigh the gains. There were
provisions and procedures designed such that Indians
who adopted the white way of life might find prosperity
and equality. The attitudes of the greater society
denied them even that.

Government agencies and

corporate boards cannot be expected to provide a good life for or on behalf of culturally different people. Only strong political control of their own destinies can do that. It is most important that northern people have their own responsible government at the provincial and municipal levels to provide the services they want and to regulate the use of their resources for their maximum benefit.

Just as provincial and municipal forms of government appear necessary throughout the country as a whole, they are equally essential in the north at this time of potential growth and development. The size and nature of the area so governed should not be dictated by southern perceptions about how these things should be, nor should the form or structures of such governments be seriously restricted by the nature of such governments elsewhere. Good government everywhere reflects the cultures of the people governed.

Traditionally, great power in government was realized by the owners of agricultural land. In time, industrial and commercial owners gained equality in this respect. The viability of ownership has tended to rest on title having been given as a result of an individual or corporate purchase. This process and the structures built around it may not be the best way of establishing the ownership of northern lands. Division into agricultural sized holdings or division into competing corporate spheres may not be a realistic way of establishing ownership.

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The culture perceptions of how the land should be held and used may be very different indeed and the structures and functions of regional and local governments may well be expected to evolve in ways that are compatible with the cultural priorities of the people.

Northern people, as tenants of northern land, must have the right to control social, industrial and settlement patterns. The scale of resource exploitation being considered would certainly mean a large influx of people from the outside. Contact to date has caused serious social and cultural disruption. The native people often perceived injustices in what the government agencies do for their protection and their health.

They feel misunderstood by law enforcement and social welfare people. They often feel there is a different and a better relationship between government agencies and the white people as compared to relationships of the native people to these same agencies. Hopefully, under responsible local government, the agents of government will better understand the needs and desires of northern people. They would be reassured that an influx of outsiders would not be socially disruptive and destructive as so many now fear.

Behavior within the law and satisfaction with the process of the law is best realized by people who are participants in the law making and the law enforcement.

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I've heard numerous arguments against the establishment of provincial and municipal governments in the north. It is argued that there is no agricultural corporate or residential tax base to pay for such government, but we live in a nation where equalization payments are common. The overall wealth of the vast area is great indeed. Considering the past wealth taken from the north and the potential value of its resources, the amount being spent on behalf of northern people is no more than poor rent on the land incorporated into the country of Canada.

If the size of viable municipalities in the north seem gigantic to southern perceptions, so be it. Modern technology could cope with the problems in communication, etc. To many, the north seems to be an unsettled frontier, not really in the hands of anyone in any specific way, but northerners do live on the land and use it. The land is not a wasted wilderness. That is only a southern perception of it. The idea of filling it up first is a hold-over from the past century, the real interpretation being that native people have not yet been placed on reservations and taken out of the areas that the people of Canada need to use, as they see fit.

The common good is used in argument in favor of development with or without the participation and consent of the present tenants of the land. What common good is realized if a large number of people are reduced to an inferior status for generations to come as so many have in generations past?

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Many argue that northerners are not yet sophisticated in the complexities of government and resource development, that these things must be done on their behalf. But should not government and development wait for the people, if and when necessary? Injury and loss are just as painful to the unsophisticated and more damaging when they have no optional resources to turn to. Guileless is not mindless. Canada is richer for the contributions of its diverse people than from the advantages that might be taken by one element of the society of another.

I make this argument in favor of responsible provincial and municipal governments throughout the Yukon and the Northwest Territories, to emphasize the basic right of all people to be represented by an elected representation in real legislative bodies. Representation at only the federal level is not enough. Further checks and balances are needed as our system recognizes.

We have seen in the past that multinational corporations can influence governments to a very great degree. Three levels of government, particularly government closer to the people most affected, tends to reduce incorrect influences and establish the best balance of various interests. I am not strongly suggesting the nature or form of responsible government because the range of cultural expression possible in formulating the structures of government.

Northern development can be

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1 either an economic asset or a social catastrophe for
2 the original people of the north. Through the greatest
3 possible democratic participation can they be assured
4 that the best decisions will be made. No further
5 efforts should be made in the direction of opening up
6 the north until northerners feel confident in extending
7 the welcome.

8 I was in the north from 1964
9 to 1974 and like Mr. Gillie this morning and some
10 other people, I feel I have some valid observations,
11 although I don't pretend to be a northern expert.

12 In seeing the development of
13 advisory school committees and settlement councils,
14 it's very evident that northern people can cope with
15 their problems and do a better job. Yet, native
16 people in the employment of government, in corporations
17 and so on, haven't been very successful. It isn't a
18 lack of ability. It's a lack of orientation.

19 I saw native advisory school
20 boards where they were given the power to hire people
21 that would be by-passed by government and other
22 people, and these were the right people for the job
23 even though they may have had personal problems and
24 so on. In other words, they know their people and they
25 know who can do it and such jobs -- such work, tends
26 to have a cultural expression that makes the work done
27 go beyond just the job itself.

28 When I taught in Inuvik, I
29 had several sociology classes actually that did
30 various surveys of work being done and so forth --

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employment. Some of our findings were that northerners were not hired in occupations anywhere near the extent that they might, that there were a lot of people being brought in. A lot of this had to do with perceptual differences as to the capabilities of northerners and yet I saw northern employers such as Reindeer Air Service and C.B.C. Inuvik both managed, one by the son of a trapper from Aklavik, one by the daughter of a trapper from Aklavik, who were good employers, heavy employers, successful employers with very successful employees. Northerners have this capability and for all the good intentions of outside corporations and so on, it just hasn't worked out and I don't have the confidence that it will until these people have a great deal of control of it.

I think provincial status is extremely important. Crown land, apart from the land settlement falls under provincial jurisdiction by and large and these people, being a majority within their own provincial government would do things with Crown land that would be far to the benefit of the north compared to what administrators could do. They just couldn't possibly have the same perceptions. I don't hear any of the Premiers at Federal - Provincial conferences representing the colonies. Who is to represent the point of view of people of the Northwest Territories and the Yukon? It isn't done.

Municipal by-laws are important and I said municipalities might, in the north, look very strange to southerners. To the Inuit, the ice

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Meyer & Sturm

1 is an extension of the land. It is used the same way.
2 Municipal boundaries might very well include ice.

3 For instance, a municipal
4 by-law might establish who has the right-of-way -- an
5 ice breaker or a dog team. You might say, "well, it
6 might 20 minutes for an ice breaker to stop." It might
7 take a week for the path that the ice breaker has
8 plowed to freeze over for the dog team. These are
9 northern problems and only northerners can really grasp
10 the difficulties and deal with them and they cannot
11 do this without responsible government as I see it.

12 Thank you Justice Berger.

13 THE COMMISSIONER: Thank you
14 Mr. Hodgkinson.

15 (WITNESS ASIDE)

16 MR. WADDELL: Is Alison
17 Engels here?

18 Mr. Commissioner, Mrs.
19 Engels did write us a letter dated April the 20th
20 in the form of a short brief and I think we'll file
21 that and take it like our other letters we've received.

22 I'd like to jump ahead just a
23 little bit on our list and call upon Helga Sturm of
24 the Capilano College media class to present their
25 brief now.

26 MISS SYLVIA MEYER and
27 MISS HELGA STURM, sworn:

28 WITNESS MEYER: I would like
29 to introduce ourselves. My name is Sylvia Meyer and
30 this is Helga Sturm and we are representing the Media
and Society class at Capilano College. We would like to

Meyer & Sturm

1 thank you for the opportunity to appear before you.

2 In response to the interest
3 created by the Indian land claims and the Mackenzie
4 Pipeline Proposal, we attended public meetings sponsored
5 by various native people's groups and listened to
6 sociologists, economists and geologists and some of
7 the questions that were raised in our class discussions
8 and we could not find answers for, we would like to share
9 with you this evening.

10 WITNESS STURM: Last night,
11 Bill Wilson told us that the proposed pipeline could
12 mean gradual genocide for the native people in the
13 north. Their claims for a just land settlement can be
14 summed up in one phrase -- struggle for survival. The
15 concept of struggle is familiar to us the people in the
16 south as well, although for us it is not a matter of
17 life or death as a people. We can sympathize with
18 the natives of the north.

19 Domination and manipulation
20 come in many forms and affect many people. We, the
21 students of the Media and Society Class at Capilano
22 College fully support the native people in this
23 struggle.

24 Our group does not have the
25 knowledge and scientific data to make a case for the
26 ecological and environmental impacts such a pipeline
27 would have. What we do recognize is that the people
28 in the north are fighting for their survival. It is
29 a fight against corporate control, a struggle which
30 the majority of the Canadian people are involved in.

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1 On one hand, we are forced
2 into accepting economical restraint through wage
3 control and strike breaking legislation but on the
4 other, we are asked to maintain our precarious standard
5 of living by supporting a project which will put the
6 Canadian economy into debt for many years to come.

7 We are encouraged to maintain,
8 even improve our lifestyle which means more gadgets,
9 bigger cars and other conveniences but also increased
10 profits for corporations.

11 In our class discussions^{questions} came
12 up which all Canadians, in particular members of
13 Parliament who represent us should ask themselves, what
14 is the development philosophy which has dominated the
15 south and what values is it based upon? What are its
16 effects socially, politically and economically?

17 Before we allow development
18 to be forced on others, should we not strive to under-
19 stand how this development philosophy affects the
20 quality of our lives? Who has and will continue to
21 profit from resource developments in the south? Whose
22 welfare are the oil companies concerned about -- the
23 people's in whose names the pipeline is proposed, or
24 the welfare of their board members? Who is going to
25 make money on the money borrowed to construct the
26 pipeline? What kinds of tax incentives are going to
27 be granted to the oil companies under the pretext of
28 serving us, the Canadian people?

29 Will we be expected to help
30 finance it by buying government bonds or perhaps having

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1 our pension funds invested or using income tax monies?
2 Will there be any examination of the social cost of
3 having so much industrial production tied up in meeting
4 the short-term demands of the pipeline?

5 Experts try to assure us that
6 there will be minimal environmental damage, that the
7 native people will be able to continue to live as
8 before and that their culture will not be destroyed.
9 They tell us that we will all benefit from the pipeline.

10 We ask, who are these experts
11 and who pays their salaries? In 1971 we were told by
12 Joe Greene that Canada's total petroleum reserves
13 represent 923 years supply for oil and 392 for natural
14 gas. Who determines the amount of reserves and how?

15 In 1973 we were told there
16 are billions of gallons of oil in the Athabasca Oil
17 Sands. Who made those predictions and in whose interests
18 were they made? Are we expected to believe today what
19 our politicians and experts tell us about tomorrow which
20 brings us to a basic question or perhaps having to
21 ask this question is an answer in itself. Do we have
22 control over our decision making process?

23 Let us put our democratic
24 system which so far has not been democratic to all to
25 the test. Is our government strong enough to sit down
26 and listen to the people about land settlements and
27 the necessity of an energy corridor or will the govern-
28 ment dictated to and intimidated by the oil companies
29 give the go ahead to ram the pipeline through the
30 north.

Meyer & Sturm
Manly & Paine

Thank you very much.

THE COMMISSIONER: Thank you
very much.

MR. WADDELL: Mr. Commissioner
before we break for coffee, I wonder if we could have
one more brief because these people have to catch a
boat I understand. If we could hear from the Ladysmith
United Church, Jim Manly and Rod Paine appearing
for the Sam Guthry Club.

JIM MANLY,
RODNEY PAINE, sworn;

MR. WADDELL: Mr. Manly's
name has no "e" in it as printed in the list.

WITNESS MANLY: Mr. Commission-
er, the Board of Management of the First United Church
Ladysmith thanks you for the opportunity to appear
before this Commission and to present our views on
proposals for a pipeline in the Mackenzie Valley.

We are aware of the Inquiry's
potential importance to all of Canada. We appreciate
the broad range of concerns which we are allowed to
bring before you and we hope that the Government of
Canada, before it makes any decision regarding the
proposed pipeline will pay close attention to the
views of ordinary Canadian people like ourselves.

Like other Canadians, we try
to balance concern for our own economic future with
our concern for protection of the environment, protec-
tion of our national independence, the economic and
social future of our children and justice for native
Canadians. Such a variety of concerns does not admit

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1 simplistic answers to complex problems.

2 Out of our general concern,
3 we raise the following specific considerations.

4 1. We are not sure that the proposed pipeline serves
5 the economic interests of the Canadian people. There
6 are legitimate questions whether Arctic natural gas is
7 needed in southern Canada during the next few years.

8 The requirement for capital will disrupt the Canadian
9 economy. The number of jobs created, most of which
10 will be unskilled and short-term will be relatively
11 small compared to the amount of capital required.

12 2. Legitimate questions about the environment have
13 not been satisfactorily answered by the pipeline
14 proponents. We understand that climatic conditions
15 make the north much less resilient to damage than the
16 south. Hasty decisions based on a very narrow
17 understanding of economic interest could result there-
18 for in permanent ecological damage which would leave
19 the north a wasteland.

20 3. We are concerned that most of the Canadian gas to
21 flow through the pipeline would be developed over the
22 next few years and therefore would be shipped to the
23 United States. At the time when Canada would
24 presumably need natural gas, our own reserves would be
25 gone and we would depend on American gas from Prudhoe
26 Bay. In addition, the massive capitalization needed
27 for such a project would place the Canadian economy
28 further in debt to world money markets, specifically
29 those in the United States and thus the Mackenzie
30 Valley Pipeline would result in continued and increased

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American domination of the Canadian economy.

4. Some of the native peoples of Canada have a saying that the real owners of the land are not yet born. This is a truth which we, along with other people of Canada, are slowly beginning to recognize. Much of the rhetoric in favor of the pipeline speaks of the need to develop Arctic natural gas if we are to preserve our "standard of living". However, this thinking merely postpones the day of reckoning. The resources of our world are limited. At present, we in North America are using non-renewable resources at a rate which will seriously jeopardize the economic future of our children and grandchildren. Fuel reserves which are not developed by our generation can be used by future generations which we hope will have solved some of the economic technological, social and political problems which attend the current pipeline proposal.

5. As people from southern Canada, we have long been accustomed to looking at maps of our nation and marvelling at the expanse of land which it contained. We have rejoiced in the fact that Canada has the second largest land mass of any nation in the world but we really know very little about our nation except for those parts closest to the United States. Now, we are being told by the peoples of the Northwest Territories that we have, in effect, treated their area in which they are a majority, like a colony. The native peoples of the north are telling us that they have been treated in the same manner as people of the Third World. In the south, we have regarded the north

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as our last frontier. We have looked on it as a storehouse of resources to be used and developed by us at our convenience. Native people are now telling us that before we can legitimately develop resources in the Northwest Territories, we must come to terms with them as the legitimate owners of the land. They are asking that their land rights be recognized and that they as the majority of the inhabitants of the north should have a major say in any developments that take place.

Since we wish to have a major say in any developments which take place in any part of the nation, we feel that we must recognize the same principle of self-determination for the peoples of the north.

6. Having seen what massive economic development projects have done to other native peoples in Canada and throughout the world, the peoples of the Northwest Territories are concerned about the effects of pipeline construction on their communities. They see these effects as disruptive of established social, cultural and family patterns. This disruption would lead to greater incidents of such problems as alcoholism, suicide, family break up and dependence upon government hand-outs. The long-term effects of such problems would be nothing short of genocide.

At the same time, it appears that many native peoples recognize a certain inevitability to the northward march of economic development and the exploitation of natural resources. Therefore they

Manly & Paine

request that such exploitation and development be delayed until they have been given a recognition of their land claims and until they have obtained the economic means to establish their own patterns of development which will enhance rather than destroy their communities.

We ask the Government of Canada to give every consideration to this request.

7. In conclusion, Mr. Commission, we thank you for the privilege of presenting our view to your Inquiry in the interests of the Canadian economy, protection of the environment, protection of our national independence, the economic future of our children and the need for justice for our northern brothers and sisters, we recommend that at the present time the government not give permission for a pipeline to be built in the Mackenzie Valley.

Thank you.

THE COMMISSIONER: Thank you
Mr. Manly.

WITNESS PAINE: Commissioner, this paper is a presentation from the membership of the Sam Guthry Club, over 800 New Democratic Party members from Westholm, Crofton, Chemainus, Saltair, Ladysmith, Cassidy and Yellow Point on Vancouver Island.

The members of the Sam Guthry Club appreciate this opportunity to present their opinions to the Berger Commission concerning the Mackenzie Valley Pipeline.

What are our interests

Manly A. Paine

as non-native residents in the southern part of Canada in this projected pipeline? The members of the Sam Guthry Club feel that they have economic, political, environmental, moral and legal interests in this matter.

The billions of dollars this pipeline and its associated industrial empire will cost would be seriously inflationary. The pipeline, being capital intensive would create few jobs relative to the expense. The investment would be almost exclusively for the United States with little benefit and many disadvantages to Canada. The pipeline empire, the pipes, pumps, roads, clear-cut, buildings, machines, vehicles, explosives, chemicals, etc.; is itself a great sink of energy which would need a considerable amount of oil and gas and money to repay before realizing a net gain in energy.

As Canadians, we have a concern and vested interest in all of Canada both north and south. If part of Vancouver Island ^{is} damaged, we are the poorer. If part of the Northwest Territories is damaged, we are again the poorer. We have never seen nor been able to imagine an argument showing how the Mackenzie Valley would in any way be improved by the pipeline. ON the contrary, every direct consequence of the pipeline seems to be harmful in some way to the land, to the vegetation, to the wildlife and to the people. These damaging effects are particularly threatening as the Mackenzie River ecology is very delicate and repairs itself slowly, leaving our children and succeeding generations to be the poorer for the

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1 mistakes we might make.

2 The members of the Sam Guthry
3 Club feel that social harmony and justice cannot be
4 served through injustice to a segment of our population.
5 The native people stand to lose their way of life,
6 their hunting grounds, their traditional living space
7 and much else of value to them if this latest act of
8 colonization is put in operation for the benefit of
9 people who don't even live in the same country. A
10 precedent of arbitrary injustice may well work against
11 us at a later time.

12 Again, nowhere is there an
13 argument that lasting benefits will come to the native
14 peoples from this pipeline.

15 The socialist traditions of
16 the New Democratic Party, one person one vote, indicate
17 that the people of the Mackenzie should have the right to
18 decide on the fate of their land and society. They
19 should control any development that they decide to
20 introduce. Many members of the Sam Guthry Club own
21 or rent property underlain by the Nanaimo coal beds
22 which are controlled by foreign owners who own the
23 mineral rights. We hope that energy hungry Americans
24 will not exercise those rights and so spoil our country
25 and our life. Likewise, we hope that energy hungry
26 Americans will not spoil the land of our native brothers
27 and sisters.

28 We feel that much of our miner-
29 al wealth should be left in the ground for the future.
30 As a constructive alternative to the Mackenzie Valley

Manly & Paine

Pipeline, we suggest these three programs:

Immediate conservation of present energy

Elimination of waste and the use of less energy intensive methods such as public transportation and the use of organic waste for fertilizer.

Developing alternative non-fossil and non-nuclear sources of energy such as wind, sun, geo-thermal and hydro-electric power, finding other ways to bring energy from the north, perhaps by power line.

Therefore, the membership of the Sam Guthry Club of the New Democratic Party calls for a ten year moratorium on the construction of a pipeline in the Mackenzie Valley. We recommend that during the moratorium, our governments pursue programs of energy conservation, development of alternative sources of energy and development of a more desirable delivery system from the north.

Thanking you for hearing this submission, Rodney Paine and Eric McMann, president.

THE COMMISSIONER: Thank you Mr. Paine. Thank you very much sir.

(WITNESSES ASIDE)

MR. WADDELL: Mr. Commissioner, could we adjourn now for ten minutes for coffee?

THE COMMISSIONER: Yes, we certainly could.

MR. WADDELL: Thank you.

(PROCEEDINGS ADJOURNED FOR A FEW MINUTES)

Miss D. Morrison

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

MR. WADDELL: Our next brief is by Dorothy Morrison, representing the B.C. Peace Council. Miss Morrison?

MISS DOROTHY MORRISON, sworn:

THE WITNESS: Mr. Berger, I want to thank you for this opportunity to give a presentation from the B.C. Peace Council.

The B.C. Peace Council believes that peace and justice go hand in hand, and while usually we have not taken many positions on internal matters like this, we felt that it was unusual and that it had quite a bearing, that our ideas had quite a bearing on the matter before the Commission.

Now my brief. The B.C. Peace Council concerns itself with those issues which have to do with world peace. Many of the trouble spots in the world are places where people in their own homeland are oppressed by comparative newcomers. We Southern Canadians do not like to think of ourselves as oppressors, but from the point of view of the native people of the north, that is what we will be if the Canadian Government allows the building of the Mackenzie Pipeline before first negotiating the land claims of the native people. Once the land claims have been negotiated, the native people should be allowed to determine their own future in a democratic way.

No doubt the people of the Northwest Territories will wish to retain their culture,

Miss D. Morrison

1 at the same time carrying out development which will be
2 compatible with the environment and the true interest
3 of the people. That is the people of the north.

4 If some of the decisions of
5 the native people do not please the multinational
6 corporations and the developers, and some Southern
7 Canadians, so be it. If the present plan is carried
8 out, large-scale development would almost certainly
9 follow. This would enrich those who are rich already,
10 and impoverish the native people by destroying their
11 means of livelihood, for when money is the object,
12 the needs of the people are ignored, as in the many
13 neo-colonial situations in other countries where the
14 multinational corporations are creating and maintain-
15 ing conditions of the gravest oppression. Genocide is
16 not too strong a word for what would happen. We must
17 not repeat the actions of earlier times, when a whole
18 tribe of Indians were destroyed in Newfoundland.

19 However, it is clear that
20 the native people have a good understanding of what
21 is happening, and though they have stated that they
22 will not initiate violence, they will certainly meet
23 our violence with theirs for they feel that their
24 survival is at stake. Therefore in the interests of
25 peace based on justice, we urge that the native
26 people's land claims be negotiated now and that the
27 development of the Mackenzie Delta gas be delayed
28 until the gas can be developed in a way that is
29 satisfactory and beneficial to the northern people.

30 Under the present plan the

Miss D. Morrison
Sister Giovanna

1 pipeline project will be financed primarily with
2 foreign capital, and because of this the Canadian
3 people may well lose control of what is happening
4 in the north. We are pleased that the northern people
5 have had an opportunity to voice their demands, but
6 we can hear the cranes and the bulldozers rumbling
7 impatiently. We hope that our government will have
8 the courage and wisdom to say "No" to the present
9 pipeline plans, and that the northern people will be
10 granted the right of self-determination. All Canadians
11 will be happier and more self-respecting if justice
12 is done.

13 THE COMMISSIONER: Thank you.

14 (WITNESS ASIDE)

15 MR. WADDELL: Mr. Commissioner,
16 our next brief comes from Sister Giovanna. The
17 address is Oakalla Prison, Burnaby. I trust that she
18 will explain that. Sister Giovanna.

19
20 SISTER GIOVANNA, sworn:

21 THE WITNESS: Mr. Justice
22 Berger, I am a teacher at the Lower Mainland Regional
23 Correctional Centre. It's known as Oakalla. I have
24 worked there for four years. I have known the Indian
25 people most of my life. It took my contact with
26 Indian inmates at Oakalla to open my eyes to the
27 depth of suffering we have inflicted on this people
28 by our colonial policies. These policies have left many
29 of our native people with a legacy of drunkenness,
30 delinquency, brutality, poverty and aimlessness.

Sister Giovanna

1 At present in Oakalla at
2 least 45% of the inmates are native. In 1970 more
3 than two-thirds of them were native. The records man
4 there said that --

5 THE COMMISSIONER: Excuse me,
6 Sister, is that the women's prison?

7 A No, it's the men's, the
8 men's prison. The records man there for men said
9 that 90% of their charges, alcohol was the major
10 contribution. There are large numbers of native
11 inmates in all the other jails of BC., too, particularly
12 up north the percentage is higher. You might ask then
13 if native so-and-so and his friends spend most of their
14 waking hours in the Fraser Lake beer parlor, what has
15 that to do with colonial policies of 100 years ago?
16 Colonial policies were made by white men who wanted
17 farming, trading, industrial development. These
18 policies were imposed on the native without considera-
19 tion for their mentality and culture. Slow but not
20 complete destroying of a people whose spiritual wealth
21 we had much need of happened. That is ultimately why
22 our jails hold so many natives.

23 The point I want to make is
24 the difference between our outlook and theirs.

25 Ray Peters, a native teacher at Vancouver Island
26 said they used to use the cedar tree a lot in their
27 culture, they used it for boats, for carving, and for
28 households. They used the roots for baskets. They
29 carved dishes and utensils out of it. Before they cut
30 it down they first asked the Spirit of the Forest

Sister Giovanna

1 forgiveness for having to cut it down, and they promised
2 him that every part would be used and nothing would
3 be wasted. They promised him that after they cut it down
4 they would plant a sapling to replace it, and they did.
5 The cedar was part of their practical life, their
6 culture, their religion, that united them through the
7 spirit of life. There was such a unity between the
8 land and the people, there was a respect for the land
9 and all the trees and flowers and plants and animals
10 on it. This mentality is the same as that of the Dene
11 of the Northwest Territories for their land and all
12 its trees and plants and animals.

13 This is the opposite of the
14 mentality that lies behind the industrial development
15 of our country. Progress means big business, big
16 money, getting things done, big profits. Understanding
17 the overall effect of our actions and our environment
18 has never concerned us until quite recently. Respect
19 for all of creation, spiritual unity with nature, well
20 that doesn't sell on the Stock Exchange, and so
21 European settlements brought a great cleavage, a
22 disruption to our native peoples in Canada, a sordid
23 splitting of their soul, the severing of their life
24 when we took their land and boxed them in and submitted
25 them to our bureaucracy. Our legacy, disorientation,
26 frustration, aimlessness, alcohol, jail, and for some
27 deep hatred.

28 The Berger hearings are a
29 good place to say these things. We cannot permit this
30 legacy to fall on the natives of the Northwest Territories,

Sister Giovanna

1 but our government has already allowed oil and gas
2 drilling to happen in the Beaufort Sea this summer,
3 and how can it do this when these hearings haven't
4 even finished? How well has the government and the
5 oil companies who are already sitting in the Beaufort
6 Sea studied Inuit land use and occupancy studies
7 that Professor Freeman of McMaster University direc-
8 ted? It is an in-depth study of the use of every
9 square mile of land used in the Northwest Territories;
10 it's a monumental work and I'd like to quote a
11 paragraph from the native land settlement magazine
12 about this study.

13 "In a room on the fourth floor of the McMaster
14 University Building you can see the research.
15 It's all there, everything from the answers
16 to individual questions by individual hunters,
17 the names of the people interviewed are even
18 recorded, to composite computer print-outs to
19 tablicized maps showing land use throughout the
20 time periods which were researched" he said,
21 (Freeman said) "we divided the Northwest
22 Territories up into pieces of land 3 miles by
23 3 miles square,"
24 he remarked casually,

25 "and if you consider we're talking about a million
26 and a half square miles, that's one hell of a lot
27 of land that we want to be able to say for each
28 piece of land what went on there at what time.

29 The INuit land use and occupancy study is
30 expected to be ready for release this month,

Sister Giovanna
R. Potts

1 and it says it all."

2 So I want to know why the
3 government permitted the oil companies in without
4 even studying that, and without even hearing you,
5 and I was feeling optimistic about your Commission
6 until I read of those oil rigs there last month, and
7 who will have more influence on our government, this
8 Commission or the big oil company policies?

9 That's how I end.

10
11 THE COMMISSIONER: Thank you,
12 Sister, thank you very much.

13 (WITNESS ASIDE)

14 MR. WADDELL: Our next brief
15 is from Mr. Randall Potts of Vancouver. Mr. Potts?

16
17 RANDALL POTTS, affirmed:

18 THE WITNESS: Mr. Justice
19 Berger, I have come to ask you to make two recommen-
20 dations in your final report to the Federal Government
21 at the conclusion of this Inquiry. Before doing so,
22 I will try to explain briefly my understanding of the
23 present situation in the north, and of the likely
24 impact of this proposed pipeline.

25 I represent no organization,
26 and I make no claim to be an expert on any technical
27 subject. I have, however, lived in Yellowknife for
28 a period of two years and during that time I was
29 fortunate enough to be able to travel extensively in
30 the Mackenzie Valley and the Great Slave Lake area.

R. Potts

1 I am speaking here tonight
2 in the hope that I can in some measure repay the
3 hospitality of the land and people of the north through
4 this expression of my concern over the Mackenzie
5 Valley Pipeline project.

6 During the course of your
7 Inquiry many people have talked about what will happen
8 if a pipeline is built. I would like to add to that
9 discussion some discussion of what has happened in the
10 past in the north and some discussion of the present
11 situation.

12 I would like to place this
13 pipeline project in the larger context of the history
14 of the north. These are the things that I know best,
15 both from personal experience and from formal research
16 on the economic and political history of the N.W.T.
17 over the past year.

18 We can hardly expect that the
19 impact of this proposed energy corridor would differ
20 from that of recent northern development in general.
21 This project differs from those in the past only in
22 size, not in kind. It is yet another project designed
23 outside the north to meet the needs of people residing
24 elsewhere. The companies scrambling for the chance
25 to build a pipeline assure us of their concern for
26 the native people and for the environment in the
27 north. But such concerns will always be secondary
28 for them. They are capitalist corporations whose
29 primary concern can only be private profit. This
30 Inquiry is in itself part of the consistent pattern

1 of northern development, the pattern whereby the
2 Federal Government clears the way for private
3 investment.

4 For almost a century after
5 early exploration, there was little southern interest
6 in the area north of 60, apart from the fur trade.
7 The discovery of mineral resources changed all that,
8 and brought demands for the opening of the north.
9 The Yukon Gold Rush first brought prospectors and
10 settlers streaming north, many overland from Edmonton.
11 In 1897 an Alberta Indian agent recommended to the
12 Minister of the Interior that a treaty be concluded
13 at the earliest possible date before the influx of
14 settlers saying,

15 "The Indians will be more easily dealt with
16 now than they would be when their country
17 is overrun with prospectors and valuable
18 mines discovered. They would then place a
19 higher value on their rights than they would
20 before these discoveries are made."

21 In the text of Treaty 8,
22 signed at various times in the summer of 1899 and
23 1900 before any mention of peace and friendship or
24 Indian rights, we find the purpose of the treaty
25 clearly stated as being -- and I quote from the treaty:
26 "To open for settlement, immigration, trade,
27 travel, mining, lumbering, and such other
28 purposes as ^{to} Her Majesty may seem meet,
29 attractive country bounded and described
30 as hereinafter mentioned, and to obtain the

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consent thereto of her Indian subjects."

Treaty 8 was not extended to the Mackenzie Valley because in the words of Indian Commissioner Forget in 1898,

"Beyond these points the government would not be justified in undertaking negotiation of treaties which would involve a very heavy outlay of funds for comparatively inadequate returns insofar as the value of the Territory is concerned."

The heavy outlay for treaty payments for just under 2,200 Indians under Treaty 8 in 1898 was \$26,974. So much for the great concern for native rights.

The purpose of the treaties was to open the land. The purpose of this Inquiry is to clear the way for further development.

For some years before the signing of Treaty 11 in 1921 church officials had urged a treaty for the Indians in the Mackenzie Valley. They felt these Indians might receive government benefits which would help relieve desperate conditions caused by famine and disease. Despite these pleas and despite activities of mineral exploration companies in the area, the government did not feel the ^{development} potential justified the expense of a treaty until 1920.

Coincidentally in 1920, Imperial Oil drilled its first successful well in the Norman Wells oil field. The next summer the treaty party was in the field to secure adherence to Treaty 11.

1 and transfer the land to the Crown.

2 Treaty 11 followed Treaty 8
3 almost word for word. Both were composed in Ottawa
4 and presented to the native people in English for
5 their signature. The Treaty Commissioners were not
6 authorized to make any changes in the text of the
7 treaty. In his book, "As long as This Land Shall
8 Last", Father Fumoleau of Yellowknife has documented
9 the native people's understanding of this treaty. They
10 saw it as a treaty of friendship only, and in almost
11 every settlement they agreed to sign only after they
12 were assured that they would be permitted to pursue
13 their traditional way of life, to hunt, to trap, to
14 fish and to move freely over the land. For Dene
15 people, ownership of the land could have no other
16 meaning.

17 Whatever the treaties meant
18 to the native people, however, to the government and
19 the business community of Southern Canada it signified
20 the opening of a vast hinterland of resources to
21 exploitation by private enterprise. But such develop-
22 ment proceeded very slowly indeed until government
23 activity connected with World War II provided the
24 improved transportation and communication necessary in
25 the north. The discovery of gold in Yellowknife in
26 1939 brought the first permanent white settlement totally
27 divorced from native society and the traditional economy
28 of the north. The construction of the DEW Line site
29 and in the 1950s further improved transportation and communic-
30 ation in the north and ushered in the development

1 boom that has continued to the present. It has always
2 been government activity that prepared the way for
3 private development.

4 The Mackenzie Valley Pipeline
5 project is to be no exception. But what has development
6 meant for residents of the north? Stuart Hodgson,
7 Commissioner of the N.W.T., has given an accurate
8 description of northern development, and I quote:

9 "In the past 20 years northern development
10 has come to mean the expansion of the Canadian
11 social and political systems north from the
12 60th Parallel to the Arctic Ocean and beyond."
13 The government has given up the idea that native
14 people themselves will become extinct. Instead, they
15 have substituted the idea that it is only their culture
16 that must die out.

17 In the preliminary assessment
18 of the Mackenzie Valley Pipeline application, by the
19 Federal Government's Pipeline Application Assessment
20 Group, we find the following statement:

21 "Native people are becoming a minority in the
22 study region, and this trend is likely to
23 continue with or without the pipeline."

24 The expansion of the Canadian
25 system northward leaves no room for indigenous cultures.
26 This philosophy of development has produced a society
27 in the N.W.T. today split into separate modern and
28 traditional sectors. The modern sector, both
29 government and corporate, is dominated by the white
30 population concentrated in the larger settlements.

1 The extension of the Canadian social and economic
2 and political systems has come complete with a
3 population to fill its positions. The northern
4 population of native people is surplus to its needs.

5 For native people it has
6 brought new problems. Population explosion, poverty,
7 and the threat of becoming a minority in their own
8 land. Population growth has been caused by the lowering
9 of the death rate through improved medical care. This
10 has given the N.W.T. a low median age, a high ratio
11 of dependent children to working age adults, and an
12 average family size of .6 larger than that of Canada
13 as a whole. These figures reflect the heavy burden
14 of dependence imposed by a rapidly growing population.
15 Even the most conservative Statistics Canada population
16 projection shows a doubling of the population in the
17 next 30 years, almost entirely due to natural increase.

18 As life in the north was
19 previously at a subsistence level for all, poverty
20 in the sense of relative deprivation is also a new
21 problem. Now with the presence of affluent white
22 residents, the extension of education, and the assault
23 of the southern media on native people there has been
24 a natural rise in expectations and thus increasing
25 frustration.

26 Social conditions for native
27 people show wide divergence from the pattern of the
28 rest of Canada and from the white residents of the
29 north. Both the birth rate and the infant death rate
30 for the Northwest Territories are more than double

the rates for all of Canada. If allowance is made for the larger than average family size in the N.W.T., and the higher cost of living, the figure of 45.6% of families having incomes less than \$7,000 is perhaps an accurate estimate of the extent of poverty in the Northwest Territories. This 45% living below the poverty line compares to a figure of only 20% for all Canada. Development has bypassed the vast majority of native people. The promises of the past remain unfulfilled.

With the Mackenzie Valley Pipeline proposal comes a new set of promises. For the environment we have a chilled and buried pipeline. For native people we have a promise of wage employment and minimal disruption of their lives. With the past record of exclusion of native people from the benefits of development and with the past environmental record of private enterprise and the disruption of native culture already in progress, the pipeline companies should not be surprised if their promises are met with skepticism. We are told the pipeline will be buried in the permafrost and chilled. Yet we know the permafrost in the Mackenzie Valley is discontinuous, and we have little idea of the effect of a chilled pipeline on the previously unfrozen soil.

We are told that there will be secure employment for native people. Yet how many native people are employed on projects such as the Alberta Tar Sands or James Bay? And how secure is

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three years of construction employment on a pipeline that will be abandoned after only ten years? How will the people remember the skills that are necessary to live on the land? And will there be a land for them to go back to?

We are told construction sites will be isolated from the settlements. But one need only look at the map to see the impossibility of this promise. We know little for certain about the effects of such a project as the Mackenzie Valley Pipeline. But we do know that development has had little to offer native people in the past. Again I quote from the Federal Government's original Pipeline Application Assessment Group:

"Rising costs and shortages are likely to fall with particular severity on low income native groups, and clearly northern native people do not compromise the labor force that can easily compete with migrant labor from Southern Canada."

While native people can expect few benefits from such a project, the costs of living in its midst will be high. We do not know what the environmental effects of such a project will be. The list of endangered species is surely impressive in itself. Worse yet, to proceed with such a project in the face of massive opposition of the people who have to live with its results is to court the collapse of the Canadian system in the north and to invite violence from the native people.

I ask then that your final

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report contain the following recommendations.

1. That the applicants be required to bear all costs of this Inquiry, both of the Federal Government and of the native and environmental groups. This figure now runs to a sum of over \$4 million. The only possible beneficiary of this Inquiry and of the pipeline development are these very pipeline companies and they should bear it's costs, not the public of Canada.

2. I would ask that you recommend that there are no terms and conditions possible that would allow the building of the Mackenzie Valley Pipeline as proposed. No set of promised benefits are worth the risk of destruction of the land and people of the north.

Thank you.

THE COMMISSIONER: I wonder, Mr. Potts, you stated a passage from the report of the Pipeline Application Assessment Group about population trends. If you'd just go back to that for a moment I think you know the passage I mean.

A Yes, I do. I'm not sure I can find it.

Q Well, leaving it aside for the moment, you considered the question of population trends. Where the Inuit live, that is in the land that they claim, Nunavut, above the tree line beyond the tree line, they are clearly today a majority and may be expected to remain a majority for the foreseeable future. In the territory claimed by the Dene

R. Potts

-- that is the Indian and Metis people -- they are today a majority. You said that the Assessment Group had predicted that even if a pipeline were not built the Dene would soon cease to be a majority. I just wanted to know whether you agreed with that. You have looked at these statistics and birth rates -- forth, and do you have any comment on that?

A Has someone told you position was in the Northwest Territories?

Q No.

A I was for two years the Deputy Registrar of Vital Statistics in the Northwest Territories, Superintendent of Treaty Indian land membership.

Q I see. Well, we've got right man here, I guess.

A For the foreseeable future I doubt that there is any possibility that the native people in the Mackenzie Valley section will become a minority. Part of the problem depends on who is to be counted as a native person, what definitions of "native persons" are to be adopted by the government. The Federal Government has adopted a fairly consistent position in the past of counting only registered Indians who number some 7,000 at present in the Mackenzie Valley. There are no reliable estimates at this point on the numbers of Metis people. I would personally expect that their numbers are equal to or greater than the registered Indian population. But until such time as

R. Potts

1 enumeration was done there is no way that anyone could
2 have reliable figures.

3 Q Yes, that's the great
4 difficulty we have, but what you say about the Matis
5 population is very interesting. You take the view
6 that their numbers are at least equal --

7 A At least.

8 Q -- to the treaty
9 Indian population.

10 A Right. We can arrive
11 at this figure merely by taking the settlements which
12 have a vast majority of white population, which would
13 be Yellowknife, Inuvik, Hay River, Fort Smith and
14 Pine Point. If you add these together the total
15 population is somewhere in the neighborhood of 9,000
16 people, which leaves, taking aside some 14,000 in
17 the Nunavut or north of the tree line, 23,000, subtract
18 that from the estimated population from Statistics
19 Canada of 40,000 and you're left with approximately
20 17,000 Dene people, which is about twice the white
21 population at this point.

22 Q So that you dispute the
23 view expressed by the Assessment Group --

24 A I do. There is a second
25 revenge of the cradle in operation.

26 Q Thank you.

27 A The birth rate is double
28 the Canadian average, about 38.8 per thousand population
29 as opposed to 17, which is the white birth rate in the
30 north, and also in the south.

R. Potts

Q Do you live in Vancouver now?

A Yes, I do. I'm in the University of British Columbia, Department of History.

Q Even if a pipeline were built, do you -- what do you say regarding the demographic future of the Mackenzie District, where the Dene live?

A The estimated number of jobs of a permanent nature created in the north has ranged around 100, and --

Q Well, it's more than that, but --

A O.K., directly on the pipeline, and it's most likely that all of these positions will be filled from the south as this has been the pattern in the past. But you're dealing with a difference of some 2 to 1 of native people to white, and a difference of some 9,000 people, it would take an influx equal to the total immigration that will last approximately 10 to 20 years, to overcome this. So I can't say that in the near future there's any possibility of the native people becoming a minority. The Inuit people are in somewhat of a more fortunate position because white people do not seem to covet their land and can't seem to live where there aren't any trees.

THE COMMISSIONER: Well, thank you and you might before you go just speak to Miss

R. Potts
M. Sakamoto

Falls, who is seated there. She was a member of the Assessment Group and I don't hold her responsible for those statistics, but they might want to stay in touch with you. Certainly thank you very much for your views.

(APPLAUSE)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, we have a brief from the Canadian University Service Overseas, (CUSO) again, this time from Metro Vancouver.

MIKE SAKAMOTO, sworn:

THE WITNESS: Mr. Commissioner, we represent a rather unique Canadian constituency, a constituency composed of Canadians most of whom have had the opportunity to live, work and learn in the so-called under-developed countries of the world.

THE COMMISSIONER: Sir, could you give me your name? I missed it.

A Mike Sakamoto.

Q Thank you. Go ahead.

A We are part of the over 5,000 CUSO, Canadian University Service Overseas, return volunteers and have served with CUSO in Third World countries. We, the members of CUSO Vancouver Metro Local Committee, represent the in Canada CUSO volunteers, who assist CUSO in its recruitment, volunteer selection, fund-raising, development, public education, pre-orientation, project and general information programs throughout Canada. One of

M. Sakamoto

1 the manifestations of stepping into an alien setting
2 is culture shock. CUSO recognizes that there is a
3 shock to a person's system when placed into a foreign
4 environment and spends much time and effort in orien-
5 tation programs, familiarizing the prospective
6 volunteer with the physical, economic, social and
7 cultural conditions in that person's country of
8 placement.

9 Furthermore, CUSO in its
10 development charter, stresses that volunteers should
11 reflect the sensitivity and respect for the values
12 and cultures of their hosts by their lifestyles and
13 work. By serving overseas, we have the opportunity
14 to live ⁱⁿ and learn from another culture, to observe
15 life from another viewpoint, to see the results of
16 the inequitable global development, and to see
17 the detrimental effects of this development on those
18 people whom it most affects, and are not included in
19 the planning and decision-making process. It is
20 in this context that we support the native people of
21 Canada in their concern not only for the pipeline
22 issue, but also for their overall appeal to control
23 the decision-making process of northern development.

24 The Honourable Allan MacEachen
25 Secretary of State for External Affairs of Canada,
26 in a speech to CUSO, prior to its 1975 Annual General
27 Meeting, stated:

28 "A country's foreign policy can never be more
29 nor less than a reflection and an extension of
30 its domestic policy. "

M. Sakamoto

1 In the same speech he also urged us as people
2 who have been abroad to channel our experiences into
3 Canadian society. We would like at this time to take
4 on Mr. MacEachen's challenge by sharing with you some
5 of our experiences which we feel have parallel signi-
6 ficance to the Northwest Territories and this Inquiry.

7 Mr. Berger, for the next
8 few minutes we would like you to join us for a quick
9 tour of the world.

10 Welcome to my classroom in
11 Nimo, a small town in Nigeria, where now my physics
12 class where I'm dealing with the properties of
13 water. Today I have to explain why the water in the
14 lake freezes from the top down, rather than from the
15 bottom up. Here we are, just a few hundred miles
16 from the Sahara Desert, and I'm teaching an irrelevant
17 topic from a curriculum which was designed for Britain.
18 I wonder how Inuit children feel when being taught
19 about Dick, Jane, Sally, Puff and Spot.

20 We're now on a beach in
21 Accra, Ghana, meeting some Ghanaian friends. Talk
22 turns to the subject of South Africa and the right
23 of majority rule for blacks in that country. I feel
24 quite comfortable in the discussion and have made
25 an effort to acquaint myself with the subject. But
26 someone has just pointed out the similarities between
27 South Africa's treatment of non-white and Canada's
28 treatment of the native people, I'm not sure how to
29 cope with this. Can you help me?

30 Mr. Berger, welcome to the

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home of the big yellow garbage truck, a gift from the people of Canada. Canadians are kind to the people of St. Kits. St. Kits is certainly a better place having such a fine machine. Too bad gas didn't come with it, or a mechanic, a little oil, some extra nuts and bolts to deal with the wear and tear, a spare tire or two, streets for it to fit in, and a little something to fill it up. Garbage trucks may be needed in some societies, but St. Kits has many four-legged litter-collectors -- brown ones, black ones, white ones, spotted ones -- all typical colors for goats.

Do we want to supply the north with this type of technology without really considering all the implications? Let's now visit the tropical Isle of Jamaica. Nestled in the mountains is a small town of Ewerton. In Ewerton you will find beautiful three and four-bedroom bungalows. Ewerton has a recreation centre with swimming pools, tennis courts, and badminton courts. There is not a Jamaican face to be found living in Ewerton. You need an identification card to enter this little town, which is surrounded by steel fences and has guards at its gates. Ewerton is an Alcan company town. Is this the type of town we wish to see spring up around our prime resource industries of Northern Canada?

Come with me to Tanga, Tanzania where a fellow Canadian teaching High School lives with his family. He employs a cook, a house boy, a nanny, a gardner, and a night watchman , all local Tanzanians. Do the people of the north want to live with such

differences in living standards where the income of one family is more than enough to support five others?

1. The recognition of the Dene and Inuit nations.
2. In the alternative, the granting of some form of autonomous relationship within Canada.
3. In the alternative, a just and equitable settlement of land claims and we would hope that the federal negotiators would approach the negotiating table with the same spirit and humility that has characterized this Inquiry.
4. Further, we endorse a 10-year moratorium on the development of the Mackenzie Valley transportation corridor.

"Without hesitation or apology I assert that if wealthy nations -- and I include Britain, Australia, Canada and New Zealand in that category -- still have an ambition for material growth and greater consumption then they need to ask themselves whether they are serious in

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1 their desire to reduce the gap between the
2 rich and poor countries and eradicate poverty
3 from the earth."

4 Thank you.

5 (APPLAUSE)

6 THE COMMISSIONER: Thank you
7 very much.

8 (WITNESS ASIDE)

9 MR. WADDELL: Is anyone
10 here from the South African Coalition Association?

11 Is there anyone here from
12 Outreach School?

13 Is there anyone here from
14 Tamahnous Theatre Workshop?

15 Well, Mr. Commissioner, you
16 might hear from some of these groups tomorrow morning
17 or afternoon, but those are all the submissions we
18 have this evening.

19 Perhaps Mr. Roland had
20 something to add about participants commenting.

21 MR. ROLAND: Yes, Mr. Commis-
22 sioner, as you are aware, the procedure adopted at
23 these southern hearings permits each of the applicants,
24 that is Arctic Gas and Foothills Pipe Lines Ltd., as
25 well as each of the major participants, to comment
26 on the evidence heard this evening. I've canvassed
27 counsel here present and asked them if they wished
28 to respond to anything heard here tonight, and Mr.
29 Glen Bell has indicated to me that he wishes to
30 introduce Chief Jim Antoine of Fort Simpson, who wishes

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1 to make a few comments.

2 MR. BELL: Mr. Commissioner,
3 Chief Antoine is no stranger to you. Perhaps the
4 audience will be interested to know that he is a
5 member of the Board of Directors of the Indian
6 Brotherhood of the Northwest Territories, as well as
7 being Chief of the Fort Simpson Band.

8 THE COMMISSIONER: You can
9 remain there or come up here, whatever you wish,
10 Chief Antoine.

11
12 CHIEF JIM ANTOINE, resumed:

13 THE WITNESS: Good evening,
14 Mr. Berger. This is a lot different informal
15 meeting than Trout Lake or Nahanni Butte, but first
16 of all I'd just like to introduce myself. Glen Bell
17 has already done that. My name is Jim Antoine, and
18 I'm elected Chief of the Fort Simpson Slavey Band,
19 and I also represent my people of the Mackenzie-Liard
20 region, as Vice-President of the Indian Brotherhood
21 of the Northwest Territories.

22 This is mainly to clarify
23 not to you but to the audience a few things about the
24 people in the north, mainly the Dene people who I am
25 representing here tonight. We, the Dene people of
26 the Northwest Territories, consist of five tribes
27 of the Loucheux, Slavey, Dogrib, Chipewyan and Cree.
28 We number over 17,000, that is status, non-status, and
29 Metis. We consider ourselves Dene. True blood-lines,
30 family groups, clans, you know, we call ourselves Dene

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people and we have always called ourselves Dene people as far as I could remember. We live in 26 communities in the Mackenzie Valley and the Dene people also live along the Mackenzie River, the Liard River, around the Great Bear Lake, around the Great Slave Lake, and in the mountains, around the lakes and on the land. We occupy a large tract of land in Northwest Territories since time immemorial.

We say that we own 450,000 square miles in the Northwest Territories. The government, Federal Government is saying that all that land is Crown land and what that means that by Treaty No. 8 and Treaty No. 11, they say that since our forefathers signed the treaty, which our forefathers considered a peace treaty, all this land was turned over to the Crown. It was ceded over to the Crown; but we don't feel that way. We think that this land still belongs to us because we signed a peace treaty.

I just want to tell you what I see is a peace treaty, because a member of my band, who is 22 generations from me, his great grandfather saw the white man for the first time. That is only five generations ahead of me, he saw the white man for the first time and the people ^{in his} band were wondering whether they should kill the white man for coming into our land or not, but the white man took the first step of putting sugar and tobacco in his mouth and giving him some tea. This way the white man showed that he was friendly, so the Indians decided not to wipe them out. That's the first time a white man came on our

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land, and a few more came in afterwards and fur traders, the Hudson's Bay Company, and by 1920 the government decided to have peace treaty, to have a treaty with the Indians. At that time the treaty party travelled with the Roman Catholic Bishop and R.C.M.P. and a few other people from Ottawa, and the Bishop with a Bible under his arm urged the Indians to sign the treaty, and the Indians, since there was a holy man there, figured it's a sign of peace so they signed the treaty, after much consideration. This is, you know, just to explain to you why we considered the treaty a peace treaty and now the government is saying that the land belongs to the Crown, and we disagree.

That is where the question of the land settlement comes up. Why are we saying, "Land settlement before the pipeline"?

I heard somebody mention that some people were saying, you know, this is not the time to talk about land settlement, you know, this is to talk about the pipeline. But I disagree because we have to settle the land claims before we build the pipeline, or maybe not build the pipeline, because the land up there, the Dene land is our land, and until today we don't have a say in what's going on. They got permits, land use permits that the Territorial Government gives to all these oil companies, and they don't come to the chiefs and the bands. They don't come to us for permission to use our land, they just go over our head and give it to them. We don't have

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1 any say what they do on our land.

2 All this has to be clarified.

3 The pipeline people here are saying that the Indian
4 people are going to benefit, but I don't think so
5 because we don't have a say in what's going on and
6 a lot of work has taken place, a lot of things have
7 happened in the last ten years up north, like cultural
8 shock . For instance, my father doesn't speak English,
9 you know, and a lot of other people in his generation
10 don't speak English, don't understand the white man,
11 they don't understand the white society, and the
12 Territorial Government is in there is imposing a
13 lot of laws and a lot of their political structure upon
14 us, and we don't understand it so we cannot participate.
15 Maybe a few of us are fortunate that have some sort
16 of white man's education that we can understand
17 this, but a lot of people up north don't understand
18 this. For that reason too, I don't think we should
19 build a pipeline. You know, give us time to have the
20 land settlement; give us time to figure out what's
21 going on; give us time to consider the implications of
22 all this development on our land. The development
23 just goes ahead, as it's planned now, you know, it's
24 just like we're going to be wiped out.

25 This is my people, this is
26 my future that I'm talking about. So there is a lot
27 of other things that I could bring up, you know, but
28 you've heard them all, Mr. Berger, and I just want to
29 say that I'm glad that you're having southern hearings
30 so that the Southern Canadian people would hear what's

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1 going on, and I would like to say that I'm really
2 relieved to hear a lot of presentations down here
3 supporting the Dene people and also the Inuit people
4 in the Northwest Territories.

5 I'd like to thank all of you
6 for your support, and on behalf of the Dene people I
7 would like to say that we need your support, we
8 need your moral support; we got southern support people
9 down here you could contact with if you want to know
10 more about what's going on up in the north.

11 I came up here mainly to
12 let the southern people know that we have representation
13 down here from the Dene people listening to what has
14 to be said here, and with what I hear I'll go back and
15 tell the leaders and the people what I hear in Southern
16 Canada. Thank you for listening to me. Massee Chok.

17 (APPLAUSE)

18 (WITNESS ASIDE)

19 MR. ROLAND: Mr. Commissioner,
20 that concludes the evening.

21 THE COMMISSIONER: Well, ladies
22 and gentlemen, I want to thank you for your attendance
23 this evening and I want to thank all of those who
24 presented briefs, and I want to thank Mr. Horte of
25 Arctic Gas and Chief Antoine of the Indian Brotherhood
26 for their contributions this afternoon and this evening.

27 I just think I should say that
28 from the point of view of the Inquiry I think that
29 it has been an unexpected dividend that we have heard
30 from people like Mr. and Mrs. Gillie this morning, and

1 Mr. Hodgkinson and Mr. Potts this evening, people who
2 have lived and worked in the north and have come out
3 to give us the benefit of their knowledge and exper-
4 ience here in the south.

5 The only other thing I think
6 I should say is that those of you who have been with
7 us throughout the day have had a chance of expressing
8 your own views and hearing the views of other
9 Southern Canadians, and you've heard Mr. Horte of
10 Arctic Gas this afternoon, and Chief Antoine this
11 evening. Somebody suggested earlier that there was
12 a spirit of confrontation here at the Inquiry. That
13 may or may not be so, but if there is a confrontation
14 it is, I think, right that the confrontation should
15 occur here at the Inquiry, that people should confront
16 each other with their principles, with their ideas,
17 with their aspirations. It seems to me that that is
18 the way that we can learn from each other and we can
19 understand each other.

20 So thank you very much and
21 we will adjourn until ten o'clock tomorrow, and we
22 will hear from you further at ten o'clock in the
23 morning, and then at two o'clock in the afternoon. So
24 we stand adjourned.

25 (SUBMISSION BY L.D. CHARK & TEACHERS SURVEY
26 MARKED EXHIBIT C-282)

27 (PROCEEDINGS ADJOURNED TO MAY 12, 1976)
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AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

Vancouver May 11, 1976

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